The Second part and Knitting vp of the Boke entituled *Too good to be true.*

Wherin is continued the discourse of the wonderfull Lawes, commendable customes, & strange manners of the people of Mauqtum.

Newely penned and published, by
THOMAS LVPTON.

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HONI SOIT QVI MAL Y PENSE

TO THE RIGHT HONORABLE, SIR VVILLIAM CICILL, OF THE NOBLE ORDER OF THE GARTER KNIGHT, BARON OF *Burghley, Lord high Treaſurer of Englande, and one of hir Maieſties moſt honorable priuie Counſell.*

AS THE firſt Styrpe whereof we did ſpring (Right Honorable) was bewitched by that wily & wicked ſerpent: Euen ſo the ſame wicked ſerpent hath neuer ſince ceaſed, to enchaunt and bewitch hir poſteritie, knowing them to be hir deare darlings, and ſweete mouthed like their mother. For who is it that feedeth not where fancie doth fauour? And what fauoureth fancie, but ſweete pleaſaunt poyſon? That flattering feend, was the firſt founder of our fond affection, and entiſed EVE did ſpinne the threede of our thraldom: but ADAM (alas) did weaue vp this wofull web. And hath not his pieuiſh poſteritie delited euer ſince to prowle for their pleaſure, though it worke their owne woe: yea beſide wicked praiſe and priuate profit to the hurt of other. And to make it more manifeſt, what thing hath bene done from the beginning, or is now dailie practiſed (except of a few) bnt only for ſelfe pleaſure, wicked praiſe, or priuat profit? Examples hereof are as rare to be founde, as to eſpie one winke that ſleepeth, nothing almoſt hath elſe bene eſteemed, & what elſe at this time of vs is embraced? But if we will not wilfullie winke, but willinglie ſee, the publike paine ſuch pleaſures haue preferred, the perilous practiſes ſuch praiſe hath permitted, & the pitifull penurie ſuch profit hath procured: that it will make vs loath that ſo many hath loued, cauſe vs deteſt that ſo many haue deſired, & feare vs to fauor that thouſands haue followed. LVCIFER the ringleader of this daunce practiſing for his pleaſure to be higher than God did appoint him, brought him ſelfe and many thouſands of Angells to endles ſorrowes:

EVES pleasure in the forbodden apple, wrought the greatest displeasure to man that could be: DAVIDS pleasure in the beautie of a woman cost VRIAS his life: the pleasure of HOLOFERNES in IVDITH was the spoile of his head, and the spoile of his armie: many a giltlesse child was murthered for the pleasure of HEROD: the pleasure that ACHAB had in a little vineyard, caused NABOTH be killed: NEROES vile pleasure, made his mother be murthered, his sister deflowred, and Rome to be burned. Wicked praise likewise hath bin preferred to the great grief of both godly & other: for did not PILATE to be praised of the people, saue a murtherer and condemne innocēt Christ? did not HEROD to be praised for the keeping of his wicked promise, cause IOHN BAPTISTS head to be cut of? Did not CAMBISES to be praised in his drunkennes, shoote his good Counsellors child, through the hart with an arrow? Besides a great number of mischiefs wrought only for wicked praise. And hath not priuat profit also, to the hurt of many bin esteemed, and that of such that ought chiefly to haue abhorred it? Yes I trow: for BAALAM the Prophet of God, through greedy gaine, did curse the people of God: IVDAS one of CHRISTS Apostles, for priuat profit did betray CHRIST his maister: what made ALEXANDER go about to conquer the whole earth, but a priuat cōmoditie and a regall rule to himself? What cities haue bin betraied? what coūtries cōsumed? what people spoyled and murthered, what pouerty vnhoused, what right peruerted, what townes decaied, how many periured, what widowes wronged, what fatherlesse defrauded, and what poore oppressed? and al for priuat profit? These are the blossoms that such brauches do beare, these are the floods that flowe frō such fountaines, and these are the grapes that grow on such grafts. But if this selfe pleasure (which hurteth many & doth good to none) were chauged into godly pleasure which helpeth other though it hinder it selfe: and if wicked praise, which maketh truth be oft troubled, and much wrōg to be winked at, were altered into honest and godly report, which iudgeth vprightly, and fauoreth no falshood: and if priuat profit, which vndoeth many to make a few riche, were turned into common commoditie, that enricheth many and impouerisheth none: then many displeasured should liue in quiet, many that want should then haue enough, and thousandes that are wronged should then haue their right. Which godly chaunge (most meete for Christians) is smally preferred, not much procured, and a great deale lesse practised. Yet the *Ethnikes* (not knowing the gaine of godly life as we do) so much did preferre the pleasures of other before their owne, honest praise aboue other riches, and publike welth before their owne profit: that it is wonderfull to heare, straunge to be tolde, and hard to be credited. CVRTIVS to pleasure the Romaines, in ceasing the infectious fume, left all his owne pleasures, lept into a stinking pit, and so died him selfe: MVTIVS SCEVOLA to profit his owne Citie, did burne his arme stoutly with a contagious hart: ZOPIRVS to come in credit with the Babylonians his enemies, did cut off his owne nose, eares, and lippes, whereby being made Captaine of Babylon, did after deliuer the same to DARIVS his Lord & maister: PHILIP

king

king of Macedon, father to ALEXANDER the great, esteeming equity & honest praise before his owne priuate profit, gaue to a certaine man, so much money out of his coffers, as by wrong vndaduised iudgement he gaue from the same: AGESILAVS preferring the profit of his subiects (the Lacedemoni[illegible]) before his owne gaine, did giue all king AGIS treasure among the poorest of them.

Now seing these *Ethnickes* and many mo, with the losse of their liues, the dismembring of themselues, and with their liberall gifts, haue shewed themselues by their deedes, rather Christians than *Ethnickes*, making pleasure, praise, and profite, three vertues: then these Christians, that hurt and displease other, to pleasure and profite themselues, do shewe by their deedes, that they are rather *Ethnickes* than Christians, turning pleasure, praise, and profite, into three vices, whereof there are no small number. But that pleasure, prayse, and profite, were vsed as they ought (not as they are.) I haue with some paines and studie facioned and framed, not onely of late a worke for that purpose, called *To good to be true*, but also now newly compiled and finished a Seconde parte thereof. Wherby it may appeare, if my will were to my wishe, the same three frequented vices, should be changed into three vnaccustomed vertues. But seing I can not performe it, I would faine procure it: and therefore for that I can not profite my countrie with my purse, as I wishe: yet I meane to pleasure the same with my penne, as I may. Which Booke, as it is not to be numbred among common giftes, so I do not giue it as common giftes are giuen. For common giuers appoint the receyuers of their giftes, before their giftes be bought: but I haue made my gifte before I appointed the receyuer. And whereas they chuse a meete gifte for their receyuer: I haue chosen a meete receauer for my gifte. And that is your Honour: allured thereto through the common fame of your great wisedome, affabilitie and clemencie. Protesting vnto you: that I haue dedicated it to your Honour, not to rewarde me, but to know me: and not to do for me, but to thinke well of me. And though this gifte is to simple for you to receyue: yet it is the best that I am now able to giue. Trusting you will not respect the workeman but the worke, not the pening but the meaning, and not the defect but the effect. The Methode and meaning whereof, is plainely described in the Epistle of the first parte: whiche if you haue not seene already, then I beseech you at leasure to peruse the same. And if your Honor shall take in good parte this my simple gifte: I shall thinke my selfe better recompenst, than if I had a bountifull rewarde of many other. Thus ceasing any further to trouble your Honour: I wishe you here a prosperous long life, and an endlesse life in the kingdome of Heauen.

Your Honours most faithfull and humble to commaunde

THOMAS LVPTON.

To the gentle Reader.

AS many haue not ſuch recompence for their gifts as they looke for (gentle Reader): euen ſo many haue not ſuch thankes for their gifts as they deſerue: And as a great ſorte are better rewarded for their gifts, than either they hope or deſerue: So, many are neuer a whit rewarded therefore, cleane contrary to their hope and deſert: yet ſome (rather by lucke than learning, and by chaunce than cunning) haue bene rewarded for their gifts farre aboue their expectation, as the poore Cobler was of the Emperour Auguſtus for his Crowe, by an extraordinarie meanes when all hope was paſt. Which pleaſant example is this: A poore Cobler brought vp a Crowe with great trauell and paine to make him ſpeake theſe wordes, All haile woorthy Cæſar and victorious conquerour, (which was immediatlie after he ouercame Anthoninus) whiche birde was ſo dull of learning, that he did beat hir cruellie, and in beating hir he ſaide many times (when ſhe would not talke as he taught hir) All our labour and charges is loſt. At laſt when the Crowe had hir leſſon ſomething perfectlie, the ſaide Cobler vnderſtanding that the Emperour would come through the ſtreetes, wayted purpoſely therefore, and when the Emperour came by him, the Crowe by and by (hauing ſome priuie warning when to tell hir tale) ſuddenly vttered, All haile woorthie Cæſar and victorious conqueror: whereof the Emperour made ſmall accompt, ſaying, I haue ſuch Saluters inough at home (for he had birdes giuen him before that could ſpeake the ſame woordes,) and as ſoone as the Emperour had ſaide ſo, The Crowe anſwered (contrarie to the expectation of the Cobler) All our labour and charges is loſt. Wherat the Emperour ſmiling, he then gaue more to the ſayd Cobler for that Crowe, than he gaue for any other birde before: though by the Emperours firſt woordes he was without hope of any thing. Among which number of giuers I accompt my ſelfe, for as the poore Cobler had brought the Emperour a Crowe not trained vp without trauell, to pleaſure him, without hope of any rewarde therefore: ſo I haue preſented to you a Booke, (not pende without paine) to pleaſure and profite you, being vtterly in diſpaire, to be gratified therefore of euery one with my wiſhed rewarde, (though it be not much that I craue for the ſame) for though the Cobler gaue his gifte for a great rewarde but to one: I haue giuen this my gifte for a ſmall rewarde to many. (which is good will and thankes). But if this my Booke declare vnto you a profitable extraordinarie talke, as the Crowe vttered to the Emperour a pleaſant extraordinarie tale: I truſt you will as willingly giue me great thankes for my Booke, as the

Emperour

Emperour gaue the Cobler a riche reward for his Crowe, which if you should vnto me, I then ſhould be inforced, to ſaie with the Crowe, then all my trauell and labour is loſt. But ſo to ſay, I hope I ſhall not be driuen, for I doubt not, but that many will therefore thanke me: though ſome ſhould vncourteouſlie diſcommende me. Such as reward good gifties with depraueinges and detractions, are not of ſo good nature, as this woorthy Emperour Auguſtus was: who on a time when a certaine Greeke had giuen him a fewe fine verſes, (hoping thereby to haue ſome good reward) The Emperour then with his owne hand, wrote very apt verſes in Greeke, and ſent them to the ſayde man (comming towardes him) and ſo the Emperour gaue him verſes for verſes. Thus ſuch ought to learne at Auguſtus, to gratifie their giuers of Bookes, with writing againe as good, or aſwell as they can, or at leaſt to thanke them and not to detract or deride them. But as the ſayde learned man politikely, to allure the Emperour to giue him a reward, did take out of his purſe a fewe pieces of ſiluer, and did offer them to the Emperour for his verſes that he gaue him, ſaying: It is no reward for your eſtate (worthie Emperour) but if I had more, more would I giue: wherewith the Emperour called his purſe bearer, and commaunded a thouſand markes forthwith to be giuen him. Euenſo if any ſhould do, (as many haue done) write and ſet forth Bookes, for my commoditie: if I could not reward them with my purſe, I would (as I haue done) thanke them with my tonge, whereby I would learne and allure them to gratifie me and ſuch other with the like. And now for that many did well accept and thankefully take, my Booke called Too good to be true, I haue the rather, newly framed & publiſhed the Second part therof, called The knitting vp of Too good to be true: which I haue onely done to pleaſe, pleaſure, and profite many, and not to diſpleaſe, diſpleaſure, or diſprofite any. Craueing (moſt gentle Reader) nothing of you therefore, but good will for my gift, loue for my labour, and thankes for my trauell: which is more eaſie for you to giue vnto me, than for me to make this that I haue giuen vnto you. And thus I wiſhe you as well as my ſelfe.

THOMAS LVPTON.

THE SECOND PART OF

Too good to be true.

I MVSE who this is that commeth thus speedily, if he knew how vaine his comming hither were, he woulde not make such speede in a speedelesse errand. But let me aduise my selfe, vnlesse my senses doceiue me & my sight doth fayle me, it is Siuqila that dwels in that famous Iland Ailgna, to whom I reuealed of late the marauilous maners, customes, & orders of this our countrey of Mauqsun. Truely, the more nearer he approcheth, the more like him he is: surely, I am out of al doubt that it is he, whom, for his prompt wit, for his learned talk, and for his godly zeale, I so fauour and esteeme, that I will not onelye tarie for his comming, but also will satisfie his desire in what I am able, wheras if it were not he, I woulde flie from him as speedily, as he commeth hither hastily. My friend Siuqila of al other most welcome, what winde hath thus sodainely blowne you hither againe?

Siuqila. Forsoth, as the winde of natural necessitie (whiche is hunger and sleepe) of force drone me from you soner than I wished, so the winde of affection to heare more of your commendable customes, hath blown me hither not so soone as I would.

Omen. Wel Siuqila, though you coulde not come hyther so soone as you would, yet you are most hartily welcome as soone as you come. But I pray you how did you for ditailes whē you went from me in the deserte, thinking that hunger made you more desirous of meate, than sleepe of a fetherbed.

Siuqila. You may be righte sure of that, for if hunger coulde find out foode so sone, as sleep can prepare a bed, pore wanderers and trauellers should not sleepe so ofte supperlesse. But I may say (through the great goodnesse of God) that I had my supper as wel without cark, as I had my bed to sleep on without care.

Omen. The faithful man can neuer want foode, nor the godlie traueller can neuer lacke lodging, if God be as strong as euer he was, as rich as euer he was, & as fauorable to the faithful as euer he was (as he is in deede): then who wil not firmely beleeue, but that he will prouide you your supper, as wel as he prepared for Daniel his dinner? But I beseech you tell me (for it was very late when you departed from me) by what good fortune got you your supper so speedily? for in that Wildernesse where you went, there dwels none but wild Beasts, at whose handes you had but smal entertainement, (I thinke) who woulde rather deuour you than feede you.

Siuqila. That is very like, but my faith is so firme that God my heauenly father doeth loue me, and all other his obediente children so dearely, that rather than we should perish for want of foode, he wil make these wilde and cruel Beasts, to bring vs our suppers; that vse to deuoure and eate the wicked for theyr suppers. For as the Beares did deuoure the wicked children that mocked the godly Eliseus: euen so the Rauens did feede the godlie Elias.

Omen. Surely Siuqila, I muste needs affirme this, that rather than you and the godly should lack foode, God would sende you meate from heauen, and drinke out of the harde rockes or stones. For if he did so to the wicked Iewes, that did murmure and disobey him: how much more wil he do so to you, that are patient, godly, and do obey him? But now forget not to tell me of your good lucke in getting your supper in the Wildernesse so happily.

An vnmeete thing for Christians.

Siuqila. Nay rather by Gods good prouidence so mercifully: truely it is a very vaine thing, and farre vnmeete to be vsed among Christians, to apply that to Fortune which the Heathen toke for a blind God, which onely is to be attributed to the li-

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uing and eternall GOD, the maker of Heauen and Earth: Theramines did attribute his wonderfull escaping from death, when al his conuiuantes were killed with the fal of the house, where they were with him, but onlye himselfe, who though he shoulde haue thanked God for miraculously sauing of his life, he applyed it to blinde Fortune, whiche neither did nor coulde saue his life, crying out aloude one this manner: *O Fortuna cui occasioni me seruas?* O Fortune for what purpose doest thou keepe me aliue? Such was his blindnesse that serued suche a blinde God: for thoughe his wonderfull and miraculous escaping from death, contrarie to all hope and expectation, shoulde haue driuen him to the knowledge of God, and to the amendment of his wicked and tyrannical life: he like a brute beaste had no suche consideration, but thereupon toke an occasion to thinke that his blind God fortune had preserued him, to work some greater wickednesse, crueltie and tyrannie than he hadde done before. These are the Berries that such Brambles doe beare, and this is the goodnesse that comes from such Goddes. But seeing you are desirous to knowe, how I did for meate in the wilde Wildernesse, I wil shew you. You knowe that whē I went from you it was almost supper time, especially for him that hadde not then dyned: but as soone as I was departed from you, I was so troubled with two sodaine Suters, that their balling and calling on me didde no lesse wearie me, than my painefull and fast trauelling in the Wildernesse dydde tyre me.

The foolish saying of *Theramines.*

Omen. I maruell that you should be troubled with Suters in the Wildernesse, for you may goe twentie dayes there styll forwarde, before you shall see eyther man, woman, or childe. But if you had any such Suters, rather than they should haue troubled me, I woulde haue dispatched them and sente them packing.

Siuella. Yea, but what if you coulde not graunt them their requests?

Omen. Then I would haue sent them away without, euē as they came. He thinks they were vnshamefast suters that wold

wil be answeared with reason.

Suqila. Truly, they were so importunate, that they wouldde haue no nay.

Omen. But tel me one thing: Were their requests such, that you were able to graunt?

Suqila. The one of them I could haue graunted very easily, but the other very hardly.

Omen. Then wouldst I haue satisfied him with the easier sute presently, and the other when I might at laisure and at time conuenient.

Suqila. Yea, but the graunting of the one would haue bene a hindrance to the other.

Omen. Wouldst it so? then I wouldst haue desired them to depart gently, if not, I would haue made them go away by extremitie.

Suqila. Truly, they were such strong and importunate suters, that neither gentlenesse could entreate them, reason perswade them, nor force could feare them: and to say truth, they did so holde me and gripe me, that with al the strength I had, I was not able to fling them from me.

Omen. They were very straunge suters, I thinke very long until I heare who they were.

Suqila. Seing you are so desirous, you shall knowe. Forsooth, the one of these suters was myne Eyes, the other was my stomache.

Omen. Are these the Suters you ment of? you are a pleasant man: They are such Suters in deede that must not be denyed, and to say truth, whom you are loath to deny.

Suqila. If I deny them, it is long of me I am not able to graunt them: they cannot so soone departe me, but I am as willing to performe, especially if it lie in my power.

Omen. I beleeue you right wel. If Princes, Rulers, Iudges and other (that are able) were as desirous to graunt poore Suters their needful and reasonable requests, as you are willing (yea when you are scant able) to performe these your Suters demaundes, then many poore Suters should not sue so long

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in vaine as they do, nor yet go home without pray or purpose. But I pray you what did these your importunate Suters desire of you?

Siuqila. Forsoth mine Eyes desired me to go to bed, and my Stomacke earnestly required me to go to supper.

Omen. The time and place considered, I thinke you were more able to performe the request of your Eyes, than to grant the request of your Stomacke.

Siuqila. Be holde of that, yet eache of them did pleade their case so reasonably, and defended the cause so cunningly, that I coulde not well tel to whome I might incline. Mine Eyes requested me moste earnestly to lay me downe to slepe, saying: though you have no trim chamber to lye in, be content with ỹ ground which your first father Adam was content to take for his couche: and thoughe here be no house nor roofe to defende you from colde, yet the Aire is here so temperate, that you can fele no cold: and yet your lodging is not without a trimme and goodly roofe, whiche is the Heauens, of Gods owne making, which you are sure will not fall downe and hurte you, though the roofes made by men might fall downe and kil you. And as for a Featherbed care not, for here is Grasse and Rosse wheron in this your necessitie, you wil slepe as soundly, as though you had ỹ softest bed in ỹ world. And then my Stomacke said: Sir, I beseech you consider, as it is mete to grant slepe to your Eyes, so it is more mete to allow meate for your Stomacke, whiche of us two you may best spare, let him be last serued. You may liue if you had no Eies, but you muste needes perish if you han no Stomacke: and you maye well liue thoughe you haue Eyes and see not, but you muste needes die thoughe you haue a Stomacke and fede not. And as your Eyes perswade you to be contente with the Grasse and Rosse for youre bedde, so in this greate necessitie it is very simple fode that will not satisfie me, and be pleasaunt vnto you. Then the Eyes replied againe: My lidues are so heauy that I can not kepe them open, and you see it beginneth to be darke, whereby I can stand you in small steade, for if I were as willing to wake, as I

A sure roofe.

A preatie pleading.

am desirous to winke, you shoulde be sure to wander wrong: therfore you were better here to sleepe quietly, than to wander you wot not whether daungerously: marry if you were as sure to gette some foode for your Stomacke, by trauelling in the darke, as you are sure to get a sweete nap, by lying here in the darke, I would not so earnestly perswade you. Then my Stomache answered: Sir, weigh not these words, if you graunte them sleepe, then I shall lacke my supper, and be a great while without meate: but if I haue my supper, your eyes shall not be long without sleepe, nay thereby they shall be sure to haue the more sleepe. Then saide the Eyes verye vehemently, the humiditie of your braine is so muche, that vnlesse it be exhausted by sleepe, I shall neuer be able to holde them open to direct you in your way. Then saide the Stomacke, credit not your Eies herein, for I haue bin so long empty, that the braine can haue no suche humiditie, for the fume that ascendes from the Stomacke, doth make the Braine moiste, now if the Stomacke want foode, wherof the fume doth growe, then how can there be anye suche fume, to breede suche moisture of the Braine, and so your Braine hathe no suche abundance of moysture, as your Eyes do alleage, therefore I your Stomacke haue much more neede of meate, than your Eies of sleepe: nay rather take heede of to muche sleepe, for by sleeping the heate is thereby brought from all the externall parts, to the internall parts, whereby the heate being marueilously encreased, will quickely consume the little moysture within you, and so the radicall moisture will be in daunger to be extinct, and then farewel life: and thus if you graunte sleepe to your Eyes, you maye happe to bring deathe to your self. Then the Eyes saide, I pray you regarde not his wordes, they are but fables, many wouldo faine sleepe if they might, but you will not sleepe when you maye: remember I beseech you, that many haue runne madde for wante of sleepe. Then my Stomacke answered againe quickly, but a great sort more haue died for want of foode. Then my Eies said to me deepe mourningly, if euer you will haue me to guide you, then graunt me some sleepe: and then the Stomacke most dolefullye

said,

saide, if euer you will haue me to feede and nourishe your bodye, get me some meate. Then my eies saide, of conscience it is no time to sleep, for it is almost midnight: then my Stomacke answered, midnight is not too late for him to sup, that hath neither eat nor drunke of three or foure dayes. And thus I was so troubled with these two earnest Suters, that I could not well tel to whom it was best to yelde: but weighting with my selfe the great danger I was in, for want of foode, I fullye consented to my Stomacke: and thoughe it was verye darke, whereby my Eies could do me no great pleasure, yet God did presently help me, to whome I prayed to succour me: for immediatly my foot happed into a hole, wherein I founde yong Rabbets, whiche I prepared as wel as I could, and so I played the Cooke, and roasted them for my supper.

Omen. But I pray you, howe did you for fire to roast them withall?

Suqila. Truly, fire was more easie to get than meate, and drinke was more easie to gette than fire: but bread to eate my supper withall, was the hardest to come by of all: for it was impossible to haue anye in the Wilderneſſe, vnleſſe God hadde sent it from Heauen, as he rained Manna for the children of *Israel*, so that I was faine to eate my supper without breade, and yet I thought I neuer fared better in all my life.

Omen. Yea but if you had had breade, you woulde not haue liked your cheere the worse.

Suqila. No, that is true, but I had such a pleasaunt sauce to my supper, that I neuer tarried for breade, nor yet scantlie remembred it.

Omen. Was your sauce so daintie and pleasaunt?

Suqila. Nay it was more pleasant than daintie, for I seldom eate any meate without that sauce, especially since I came out of my owne Countrey.

Omen. Maye I be so bolde to learne of you what sauce it was?

Suqila. Forsothe the name of the sauce is called Hunger, a greate deale better than Vinegar, whyche made euerye bitte of

my

my breadlesse supper more pleasaunt vnto me, than the moste costlye and delicate banquets, with al their sumptuous sauces, are to any Prince on the earth.

Omen. Sparry sir, that is the moste pleasaunt sauce of all other, it is the most delicate sauce for meate, and easiest to get, and of most vertue, and of least coste, none in our Countrey of *Mauqsan* on paine of death may vse anye other kinde of sauce, but that: if they in your Countrey would giue ouer al sauces, and vse that sauce onely, their bodies woulde not be so full of diseases, nor their purses so empty of money: but howe did you for drinke to your meate?

Hunger is the beste sauce of all other.

Marke this.

Siuqila. For wante of wine I was glad to drinke water, whereof I had plenty, for there was a goodly riuer did runne, not far from the place where I supped. Truly sir, since my departing from you, God so wonderfully and sodainly ayded me in my necessitie by his creatures, that thereby I was not only enforced to praise God therefore, but also to muse and studie of his miraculous workes: whereby in few words I haue couertly touched their maruellous misteries, that fewe I thinke are able to resolue, yet so true and so plaine, if I should reueale the meaning thereof, that none but woulde affirme the same.

Omen. Then you néede not feare to vtter the words wherein is hid your mysticall meaning, yet though they be neuer so darke, I beléeue I shall geese shrewdly at them.

Siuqila. Nay, I am sure you will quickly find out their meaning, which if you coulde not, I would reueale them vnto you.

Omen. Declare them I praye you, for I am desirous to heare them.

Siuqila. I will vtter them in course as I hadde occasion to frame them, therefore the firste of them is:

A strange Probleme.

The foe doth ayde and helpe his extreame foe,
Elle foe at al no power, or strength could showe:
Which foe so helpt yet none can feele or spye,
That he hath shape, but onely qualitie.

Omen. Surely, this is both couertly hid, wisely inuented, & wittily framed, if euery one that haue an ouerweening in their owne

Owen. It is most true, that in the wonderfull [illegible] of God, yet many thousands are so brutish, so senselesse, so sottish, and so thankelesse for them. Gods many precious benefits, even made for their daily use and commodity, that they neither consider the greate power of God that did make them, the marvellous mysteries plode in them, nor the greate comforts that they have daily by them. Nor that being this consideration in the workes of God, it is a token of your [illegible] greate consolation in God himselfe that made the [illegible]. Your fleshly blockishnesse is so greate and grosse, that I feare to heare the second.

Sequila. Sir, shall you that doth speake this unto me, which is a true [illegible] reasonable [illegible]

Owen. Truly this is very strange, and seemes so repugnant unto reason, that many that are but meerely moved [illegible] at the first hearing of the word, that it cannot be truly applyed to any purpose, what occasion can you [illegible] [illegible] [illegible]

thinking at length with labour so to sharpen the faide broken needle on the stone that I found, that it might serue my turnet I tooke up the saide stone, wherein (to my great maruel) not onely the broken needle, but also the needle which before I had lost did hang, [illegible] stricke, which when I sawe, I liuewe that stone was an Adamant stone, whereby I did as wel giue God thankes for his grace & goodnesse, in sending me suche a meane to finde my [illegible] needle, as also did find out and inuent the said darke and true Probleme thereof.

Omen. As before you reuealed your practise & euent, it semed very darke and false: so nowe since it is very plaine and true. For though by the strength of yron the Adamant stone may be broken, whereby he iustly may be called the stronger, & the Adamant the weaker: yet the Adamant stone (being the weaker) by his nature draweth yron the stronger vnto him, as daily experience doth teach. Now I pray you let me heare the thirde.

Sidqila. You shall, which if you marke well, is as straunge, and true as the rest.

A thing there is that Hunger cannot kill,
Although a thousande yeares it sleepeth still:
But once awakte, it must feede by and by,
And stil must eate, it dyeth else presently.

Another fine Probleme.

Omen. If it be as true as it is strange, then it is well worthy to be noted. If euery one of your countrie that of them selues cannot find out the true meaning of it in a moneth, shoulde fast but a weeke, or else bestowe their one yeres vaine and prodigall expences, on suche godly purposes, as you coulde deuise and appoint: then many should haue their right, that nowe are much wrouged: many that want should then haue inough: many that go pedickly, should then go decently: many that liue riotously, should then liue moderately, and many that dis shortly by surfeting, should liue long with temperate feeding: sourely it is a very strange thing that can sleepe so long and neuer eate, and when he is once awaked, must eate continually, or else die. If it be not very needefull, and also suche a thing as can be spared, it were a greate deale better, and more profite to lette him sleepe stil than to awake him out of his sleepe. For he

A thing to be considered.

must nedes be a very costly fellowe to keepe, that [illegible] be al-
wayes a finding. If he never stinte eating, I thinke then he
wil out eate his gaines, as many loytring lubbers that spende
more with their mouthes, than they gette with their handes.
But now shew the occasion that caused you to denise it.

Siuqila. I wil not lette to doe that. As I was travelling in
the wilde wildernesse (being very hungry) I sodainely spyed
a neste of yong Birdes, whiche were almoste readye to flie.

Omen. But howe did you for fire to roste them, for fire is
there harde to get?

Siuqila. Nay, as I vsed the matter, it was harder to find fode
than to get Fire. I never goe without a tinder-bore (especially
when I travell farre) wherein I have a flint stone, a steele, and
burned Lint with Patches: so that when I hadde dressed my
Byrdes, I stroke fire out of the Flint stone with my steele, ye
sparkes whereof falling into the burned Lint, did take holde of
the same, and then I did therein light a Patch dipped in brim-
stone, whereby having wood there ynoughe at hande, I made
a fire, and so I rosted the Byrdes, and fed my hungrye Mawe
therewith: and after I had giuen God thanks for thus feeding
me, I fell into a greate admiration of this maruellous worke
of God, and considered howe strange a thing it was, that Fyre
the most hottest Element of al other, should be included in erth
being a colde Element. And further, in this deepe cogitation
I considered, that God had as great a respect to the pore, as to
the rich, for Fire is suche a thing, that no man aliue may want:
and God of his infinite goodnesse hathe so ordered the matter,
that the riche can not defraude the pore of Fire (that are at li-
bertie) for in euery little Flint stone, it is to be found, yea, and
there is ynoughe in one little stone, for a whole Realme, which
is a wonderful simile in the deepest Philosophie that is.

A thing to bee considered.

Omen. That is such a wonderful worke of God, and so ne-
cessarie for all men, that thousands, that daily see the same, and
haue dayly a maruellous commoditie thereby, do neither thank
God therfore, nor once consider Gods miraculous work there-
in. And as God hath delt with the pore for fire, so he hath done

with all the other three Elements, for the rich cannot withholde the poore of them, nor the enuious person cannot take them fro his foe, as long as they be at libertie, for they are euery where to be had: wel maye the riche locke the poore from them, but they cannot locke them from the poore: for as fire is common euery where, and is to be founde in euery flinte stone: so the aire which is the next Element to fire, is in euery place, and is common both to man an beast. And the water is so abundant both in Riuers and Springs euery where, that ỹ riche cannot waste it, the poore cannot consume it, nor al the beastes on the earthe can deuour it. And as for the earth it is ỹ only floure for al men and beastes to treade on, so that in this point (thoughe it be little regarded) God is not onely highly to be thanked, but also to be marueilously magnified, that he hath so louingly and mercifully placed and distributed these his Elements, which is, fire, ayre, water, and earth (without the which we cannot liue) that the mightiest Emperor on the erth, nor the cruelist tyrant vnder the Sun, cannot keepe, nor locke any one of them from the poorest wretch in the world, wel they may lock him from them as is said, but they cannot lock them from him. Marke wel.

Siuqila. Oh if we would consider these gods great gifts, that he most liberally hath bestowed on ỹ poore, as wel as on ỹ rich, we should loue him better than we do: but mark what a marueilous knitting or cõbynatiõ, yea & immediating alliãce, one element hath with another in qualitie: fire is hotte and dryc, he is hot of the nature of the ayre which is vnder him, and dry, of the nature of the earth, which is the extreamest from him: Ayre is hot and moyst, hote of the qualitie of fire next aboue him, and moyste of the qualitie of water next vnder him: water is cold & moyst, moyst of ỹ nature of aire next aboue him, & cold of ỹ nature of erth, which is next vnder him, & erth is cold & dry, colde of ỹ nature of water that is next aboue him, and dry of the nature of fire, which is next vnder him. And herein is greate mysteries to be considered according to philosophy. A marueilous immediating alliance.

Omen. God is marueilous, as wel in these as in al other his workes, *in numero ponderc, & mensura omnia fecit deus*: now I

sée by the stricking of the fire out of the flinte stone, you seamed finely this pythie probleme.

A thing there is that hunger cannot kil,
Although a thousand yeres it sleepeth stil:
But once awakt it must feede by and by,
And stil must eate, it dyeth else presently.

In déede it is manifest that there is fire, and that great store, in euery flinte stone, which will lye lurking there, longer than you speake of, and neuer die for want of foode: but if you once awake him out of his sleepe, and fetch him out of his bedde, you must giue him meate immediately: and so you must feede him continually night and day, either with tallow, waxe, woodde, coles, straw, or some other thing that he can eate, or else he wil dye by and by, for farewel fire when his foode doth faile. Thys is so plaine and true, that none that liues on the earth, ẏ hath any discreation, but knowes it. Before you reuealed the cause wherupon you deuised it, it séemed very darke and a thing impossible: but now it is very plaine, and as a thing moste palpable. If euery one in their iorneis at their meate and beds, had such cogitations and considerations of Gods goodnes, and benefits offered before their eyes, as you haue in your iorneis, at your meate or your bed: so many drifts wold not be deuised, to defraude the widow and fatherlesse, nor such shiftes would not be inuented, to shoue the poore from their right. Truely I am of this iudgement, that you cā sée nothing on the earth, but that you may gather therby, to praise god, to magnify god, & to loue god. But now Siuqila me thought you said, ouē now since you came, that the cause of this your now comming hither, was to heare more of the customes of this our Country of *Mauqsun*.

S. I said so indeed, & ẏ is only ẏ cause of my returning so soone.

O. Yea but did you not say to me, when you departed hence, that you worfully satisfied, & that you had no more to aske me.

Siuqila. I remēber I said so, & to say truth, long talk did so tyer me, hunger did so assaile me, sleep did so oppresse me, and my memorie did so faile me, ẏ I could tarrie no lōger, and if I had tarried, I could not deuise what more to say to you: but since I filled my stomack with meate, & my eyes with sleep, me thinks

I am as redy to enquire of the maners of your people, & the orders of your Country, as euer I was, my head is fraught so ful of new questiõs, ẏ I fear I shal wearie you before I haue half done, beseeching you this once to satisfie me, for I wil neuer trouble you hereafter: which I could not wel do if I would, for if I were now at home, I should neuer be able to go so far agiane.

Omen. Wel Siuqila, for the good wil I bear you, I wil satisfie your minde in any thing you demaũd of me, therfore be bold to aske what you wil, for I wil resolue you in al that I maye.

Siuqila. Then if I may be so bolde to aske you, haue your tẽporal Gentlemen any spiritual liuings?

Omen. No truly, neither our spiritual men haue any tẽporal liuings: our gentlemen and all other of the temporaltie are so godly minded, that they would not if they might, haue any spiritual liuing in their handes; nay they had rather increase the Preacher or Parsons liuing, if the Prechers or Parsons haue to little for their godly & necessarie maintenãce (as with vs daily practise proueth) for in little & smal parishes, where the incũbents liuing is so small, that he is not able to relieue hys poore neyghbours: ẏ gentlemen, or the richest of ẏ parish, wil giue for euer to remaine to the said liuing vj. or x. acres of ground, and some wil giue a little close or a pasture, some an acre or two of meadow to ẏ enlarging of their said liuing, others will giue yerely some corne, others a loade or two of wood, & so some wil giue one thing some another, according to their abilitie: for they thinke it is a smal matter to giue temporal things to them, ẏ bestowes spiritual gifts on them, according to the meaning of S. Paul. So that the least spiritual liuing with vs, is both sufficient to maintaine the Parson, and to relieue the poore.

The gentlemen in *Mauqsun* haue no spiritual liuings.

Siuqila. They did so with vs in ẏ time of blindnes, but they rather pluck from thẽ now in ẏ time of light & knowledge. I see wel there is great difference betweene ẏ vse of our country and yours, for many gentlemen and other with vs, haue such broad consciences, that they woulde if they might, haue the whole or principall commoditie of twentie Benefices, not caryng (but for shame of the Worlde) whether there were anye Pastour

or curat to teach the people or not.

Omen. We thinkes there should be none such with you.

Siuqila. Nay you may say there ought to be none such with vs, but I am most sure ye there are many gentlemen and other with vs, that the chiefe liuing they haue is by tythes and other spiritual commodities.

Omen. Why are they suffred so?

Siuqila. Our laws do permit now many of the therin: for it is most cōmonly now, of such spiritual liuings & parsonages as were belonging to Abbeys before they were suppress, whereof the Abbots or Priours had before (not of a godly cōsideration, but of a couetous and greedie desire) pluckt away by force from the said spiritual liuings.

Omen. The pretious Prelats gaue a good president to Princes, who might well thinke, that it was as lawfull for them to kepe these personages stil in their handes, as these holye Fathers to take them out of the parsons hāds. But I pray you sir, when they had spoyled the Churche of the faitest of hir liuing, whom did they then leaue there to instruct the people?

Siuqila. Farleth some sir Lawrence Lacyllies, sir Cuthbert Careles, or sir Simon Shameles, ye cared more for papring their paunch, thē for feeding the flock: ye had rather be typpling at the alehouse, than to sit at his booke, & that had greater skil in playing at Tables, than in preaching Gods word. And these chosen Chaples were called Vicars, and the Abbots or Priors were called the Parsons.

Omen. It seemeth by this your talke, that the parsons wyth you haue best part of the benefice, and take the least paine: and the Vicar hath the least profit, and the most trouble: whereby it appeareth that your parsons are aboue the vicars, and haue the greater liuings.

Siuqila. It is so in deede.

Omen. If this be true, it will not fal very wel out, for there seemeth a great repugnancie herein.

Siuqila. Why so I pray you?

Omen. Vicaule the Pope, as I do understand (who hath bin

esteemed

esteemed as a Lord on the Earth) is (as he sayth) Christes vicar, whiche being so, then Christ muste nedes be his Parson, and therefore in the Popes Vicarage Christe ought to haue a Personage: And so, if the Popes Vicarage be greate, large, and riche, then I doubt not but that Christes Parsonage is as great and large, and also by reason ought to be as riche or rather richer. Nowe, what yearely gaine, profite, and commodities Christe hath hadde out of his greate Parsonage I knowe not, but the wonderful profites, commodities, and the yearely treasures, that the Pope hath had by this Vicarage I knowe, For the greate yearelye rentes for his possessions belonging to the same (though he came falsely and deceitefully by them) ye marvellous Talles of money for Pardons, both for murthers, for nications, and all other offences, the greate offers of coyne for helping rich mens soules out of Purgatorie, (for the poore must lye there still for want of money, which sheweth he is a charitable Vicar) suche heapes of treasure for licencing Priestes to keepe Concubines and Harlots, (but in no wise to marrie), suche yearely rentes called Peterpence (thoughe Peter never had any such) the innumerable summes of siluer and golde for allowing and auoyding of Bishops, Abbots and Priors, with many other, into spiritual liuings, whereof manye were more meete to be Butchers than Bishoppes, Alecunners than Abbots, and Peolers than Priors: And also the greate heapes of golde he hath gotte for reuoking Emperours and Kings into their dignities againe, that he deposed for his pleasure, haue bin suche, that I am sure Christe had neuer the tenth parte so muche out of his Personage. And therefore it both plainly appeare by this (whatsoeuer the Personages are with you) that the Popes Vicarage far passeth for profite, wealth and riches, Christes Personage.

The Popes Vicarage passeth Christes Parsonage.

Simplicius. Seeinge the Pope hathe taken the Parsonage of Christ in farme.

Omen. If he haue, yet he muste be Christes Tenaunt, and so of force, Christe muste be his Landlorde: but who hathe euer heard or knowen, that the Pope hathe paide Christe

his landlord any rent, or once made him any accompt for any of these wonderful, huge and inestimable profits and treasures ỹ he hath thus received since he was his tenant. Truly Christe could not haue had (in my iudgement) a worse tenant than the Pope, for that he hath not paide him al this while any rent, for the farming of his Parsonage. If Christ hadde not bin able to haue lined of himself: thus he would haue serued him. But truly I cannot thinke, that Christ hath any such Parsonage or spiritual promotion, wherunto any such rich Vicarage should be incident as the Pope hath: for when Christ was here on earth, if he had thē a Parsonage, it was no such as was correspondēt to the Popes Vicarage, for, if it had bin but the hundreth parte so profitable, so commodious, and so great as the Popes Vicarage, he should not then haue needed to be so poore, nor his Apostles so beggarly. But it is very wel knowen, ỹ if Christ were then a Parson, his Parsonage was so small, that it was not able to maintain a Vicar, especially e suche a sumptuous Vicar as the Pope is. And moreouer, if Christ had then any Parsonage, I am sure it was not at *Rome*. For, if he had bin a parsō, he was so godly e, so humble, so vertuous, & so desirous to feede his flocke, that I am sure he would haue gone to his Parsonage and charge, and would haue preached among his parishioners and flocke: and therfore bycause he went not thither to preach among them, he was none of their Parson, neyther had he any Parsonage there, for he was not like many of your Parsons, that would haue liuings and be *Non residentes*, & neuer come there. Therfore, seing he had no Parsonage at *Rome*, the Vicarage that belongeth to his Parsonage cannot be at *Rome*, and so the Pope hauing his Vicarage at *Rome*, cannot be Christs Vicar. And seing he is not Christs Vicar, I know not whose Vicar he should be, vnlesse he be the Diuels (of whom I am sure he thinkes scorne to be a Vicar to any meane Parson, for he that hath borne rule aboue Emperors and Kings, ỹ haue kissed his feete, holden his styrrop, led his horse, and haue lyen groueling, whiles he hath troden on their neckes.

Sitiqila. You haue proued very wel, that Christ had no Parsonage

The Pope an euil tenaunt to Christ.

Note this.

ſonage at *Rome*, therfore the Pope hauing the chief place of his Vicarage at *Rome*, can in no wiſe be Chriſts Vicar, for ỹ Parſonage and vicarage muſt needs be both in one place.

Omen. The Pope did wiſely whē he choſe himſelf vicar vnder ſuch a parſon as Chriſt is, for therby he knew, ỹ he ſhould not only come in gret credit as he hath done: but alſo was ſure, that the Parſon of the benefice dwelled ſo far from him, that he would neither come to receiue his tythes, neither yet controll the Vicar whatſoeuer he did, ſo that therby he is both Parſon, Vicar, and al: but yet the Pope being called *Sanctiſſimus* (which is moſt holy) muſt needs haue ſuch a good conſciēce) hauing ſuch a great liuing vnder his ſaide parſon) that I doubte not but he hath and doth dayly giue a gret deale therof to the poore friends of Chriſt his parſon: and ſo Chriſt is as well pleaſed, as though he had beſtowed it on himſelf, for he ſaith, whatſoeuer you giue to the poore, that giue you to me.

Siuqila. If the Pope did ſo, it were wel, but I am ſure, that he doeth the contrarie, for a maruellous deale of this his wonderful treaſure, he moſt vainly, voluptuouſly, and wickedly cōſumeth on himſelf and his traine: and no ſmall part therof he ſpendeth on the mortal enemies of Chriſt his parſō: and a huge deale therof conſumeth, ỹ that moſt willingly to trouble, vexe, impouerish, hurte, murther, and kil the friendes of Chriſte his Parſon.

Omen. If this be true ỹ you ſay, it is one of the greateſt argumēts that can be, that the Pope is none of Chriſts Vicar: for hereby it appeareth, that the Pope is Chriſts vtter enemy, for he that loueth Chriſts enemies, & hateth Chriſts friends, muſte needs hate Chriſt: & he ỹ hateth Chriſt, cannot be Chriſts frend, therfore he muſt needes be his enemie: wherby it ſeemeth that Chriſt was maruellouſly ouerſene, if he choſe his enemy to be his Vicar: but bycauſe we are moſt ſure, that Chriſt cannot be ouerſeen, therfore he hath not choſen the Pope to be his Vicar: and the Pope muſte needes holde his Vicarage by vſurpation, and not by any good title.

Siuqila. He maye vſurpe a while, but Chriſt will bring

hym to an accompt one day, for intruding himselfe into Christes Vicarage. Well, we haue bin so long in bande with this holye and rich Vicar the Pope, that we haue forgot the poore Parsons and Vicars of our Countrey.

Omen. I thoughte none but your Vicars and Curates had had simple and bare liuings, but bycause you named them euen nowe poore Parsons, therefore it is lyke they haue poore Parsonages: haue your Parsonages suche small profittes and commodities belonging to them, that the Parsons thereof are not able honestly and decently to find themselues and to succor their poore Parishioners?

Couetous Patrons.

Siuqila. There are fewe or no Parsonages with vs, but that we haue sufficiente profittes and commodities belonging vnto them: But such greedie and couetous Patrones are the giuers of manye of them, that they will be sure, that they to whom they giue them, shal yelde them yearely one fleece out of them: Some of them will haue halfe at the leaste, some I feare haue more, thoughe some haue lesse, or elfe they will haue some rounde summe of money ere they will graunte or present them.

Omen. Suche buyers and sellers of Benefices doe not well knowe what they do.

Siuqila. Though you thinke they knowe not what they doe, I am right sure they care not what they doe: the daunger therof is not yet, but hereafter: which before was sufficiently debated betweene vs.

Omen But I pray you sir, are these Benefice buyers learned or not?

Siuqila Forsoth some of them are more learned than many, but not so godly as a great sort.

Omen. No, for if they were, they woulde not come in by the windowe: but if one shoulde call them by their right name, they woulde be angry: yet Christe that cannot lie, saith they are very theeues: and what theeues are worthy to haue, I repose me to true men. Theeues may escape a while, but yet moste commonly they are hanged at the laste: euen so these spi-

Note this.

ritual

rituall theeues, meaning as well the Temporall that sel, as the Spirituall that do buy, vnlesse they leaue their theeuery, and repent vnfainedly, wil be hanged in Hel.

Siuqila. What is the worse hanging of the two, one were better to be hanged at Tyborne twice, than in Hel once.

Omen. Me thin' es they that haue learning and knowledge, shoulde rather refuse liuings, than to haue them on that sorte.

Siuqila. Yea, but if the learned be couetous, what then? is not Couetousnesse able to driue one faster to mischiefe, than Learning is able to plucke him back: what is Learning without the feare of God? no more than a fine Witte in a common drunkarde. If the Spirituall man be greedie of liuing, and the Temporall man as couetous of money: the one will thinke it no more sin to giue, thã the other thinketh it an offence to take: So that, if these two do meete togither, the bargaine will not be long a making. But I knowe some that are godly learned, and feare God so much, that wil rather beg their Breade, than buy a Benefice.

Omen. But howe doth the greedie Patrone then, when such godly men wil not yelde to his requeste: for he cannot occupy ẽ Parsonage himselfe.

Siuqila. Tush, he careth not for that, he knoweth, if one wil not, another will: he wil finde one that hathe little learning, & lesse honestie, for wante of liuing, that will be contente that the Patrone shal haue the best part out of it, thinking himself happy if he haue twentie Markes or twentie Poundes yearelye, though the Benefice be worth a hundred pounds by yeare, seeing he had nothing to liue on before. And I warrante you the Patrone wil haue him surely bound for bursting to enioye the same and but a fewe shal knowe thereof. He that hath his wares to sel in a faire, cannot lightly want a Chapman. Where there are more sellers than buyers, wares will be there cheape, but where there are moe buyers than sellers, wares there will be deare. Therefore Parsonages and benefices are very deare with vs, for that there are moe Parsons for Parsonages, than Parsonages for Parsons.

Omen. Yea, perhaps mo euil Parsons than Parsonages: but I beléeue there are moe Parsonages than good Parsons.

Siuqila. That is moste true, for if there were as many good Parsons, as there be Parsonages, then many would not haue so many benefices as they haue.

Omen. What: is there any with you that haue any moe benefices than one?

Siuqila. Yea that there be a great sorte, some haue two, some haue thrée, some haue foure: yea, some haue had fiue or sixe at the least, I am ashamed to go any further.

Omen. It is very strange that you tel, truly our Preachers with vs haue but one benefice, & yet they think that one suche a great charge and heuy burthen, ỹ they are scant able to beare it.

Strong Parsõs.

Siuqila. And contrary, many of our Parsons are so lusty and strong, that they think two or thrée benefices is but a smal burthen: I think in my conscience, that if some with vs had halfe a score benefices on their backes, they wouldne not say they were fully loaden, but would call for moe if they might haue them.

Omen. Such (I feare) set their own soules to sale, and al the soules of their seely poore flocke. Your Parsons are or should be Watchmen, whereof the Prophet Ezechiel speaketh: and is it possible for a man to watch in mo places than one at once? one is not thought sufficient to watch a Castle in the time of war, therefore halfe a dozen or moe are appointed to watch: Now, if so many are but sufficient to watch an earthly Castle, and that against worldly enimies, whom they may see: then one can bee no more but sufficient to watch a spirituall towre against our enimy the diuel, whom we cannot see. And seeing that one can be but sufficient to be a spiritual watchmã in one place or Parsonage: then one cannot be sufficient to be a spirituall watchmã of two or thrée places or Parsonages, muche lesse of fiue or sixe Parsonages or moe, specially where there is 20. 40. 60. 80. or 100. myles betweene one Parsonage and an other.

A good argument.

Siuqila. Ye that can descry al the dangers that may happen to al these places at once, and also can then presently tell all the people that dwel there of the same, his sighte is a greate deale

better

better than mine, and he hath a louder voice than I haue by a greate deale. Christ had as good watchmen (whiche were hys Apostles) as any had I beleeue: yet they neuer charged or burthened theselues with so many sundry places for liuing, thogh they were as able to discharge them, as our Parsons that haue three or four benefices: but they were of an other mind then the most of our Parsons are, for they had greate care of many, and gaine of none, and these our Parsons haue gaine of many, and care of fewe.

Omen. Yea but I thinke your Parsons do go often to their Parsonages, and do preache to their parishioners

Siuqila. Some do and some do not, some of them fetche thirtie or fortie pounds, and giue them a Sermon, and then away they go, and perhaps they shal see them no more of two or three yeres: mary they shal be sure to heare from them once or twice a yere, when they send for their profits. And some do seldome or neuer come to some of their benefices, but they will be sure to send yerely for their profits. I heard one once say, that they had a good quiet Parson, he did neuer trouble them, they knew him not, for they neuer sawe him, and yet had he bin their Parson 20. yeres at the least. A mete Parſō.

Omen. Suche are Pope-like Parsons, for they fede their flocke neither bodily nor ghostly, bicause they will be sure they will not fulfil the meaning of Christ in feeding his sheepe: and therefore they doe not loue Christ: but at the laste and terrible day of iudgement, if Christ shal hate and reiecte them, bicause they loued him not, and then send them into hel fire to burn in torments for euer, then they wil finde that these are deare benefices, and that it had bin better to haue fedde their flocks than to haue famished their flock, and will with them rather to haue preached to their parishioners without profites, than to haue profits of them without preaching: but then it will be too late to wil or wish.

Siuqila. Many of our Parsons fede their flocke a little better: for perhaps thei wil lie at one of their benefices 2. or 3. months, & at an other as long, and thus they wil be sure to fed them al.

Omen.

Omen. Yea, but not all at once.

Suqila. I do not say so.

Omen. But who shal preach to the reste of his flocke in hys absence?

Suqila. He fæde them so wel before, that they may tarry a while: he wil fæde them when he commeth to them agayne, whyche perhappes will bee wythin a halfe yeare, or a twelue-moneth.

Omen. The Parson wil fæde his owne belly ofter I warrant him, for he wil be sure to eate once or twice euery daye at the leaste: for he knoweth full well, that if his body should bee without fode but two or three dayes, it woulde be in danger of famishing: Then, can the Parson thinke, that the soules of hys flocke can be halfe a yeare or a twelue-moneth without fode, and not in daunger of perishing? If the body be sicke neuer so little, the Phisition must be still with it, to giue it suche medicines as are requisite for the health thereof: And may the soule then whyche is alwayes sicke (for euery sinne that is cõmitted, is a sore and sickenesse to the soule) be without hir Phisition halfe a yeare or a twelue-moneth, the preacher of Gods word, which is the onelye medicine that healeth the sicknesse of the soule? The soule hath as much nede of hir daily fode for fear of perishing, as the body hathe nede of meate and drinke, for feare of famishing: Nay, the soule hathe a greate deale more nede to be fed for feare of Spirituall death, than the body hath for feare of worldly death: for if the body die for want of fode, it shal rise againe, yea, and liue for euer, if it die in Christ: but if the soule die for want of fode, it shal die eternally, and lye in Hel, which is called the second death. Therfore these Parsons are maruellous careleste that fæde their bodies so diligentlye, which must nedes die at length for al their feeding and suffer their soules, and the soules of their flocke for want of fæding to die euerlastingly, which should liue for euer if they would fæd them. But if such pœuish Parsons should be constrained to fæd their owne bellies no ofter with meate and drinke, than they fæde their flocke with Spirituall food: then many of your Par-

Marke this.

sons

sons would haue fewer Benefices than they haue, and preache a greate deale oftner to their flocke than they do.

Siuqila. You may be sure of that: if that shoulde be so, they would be afraid to haue one Benefice, least they should be constrained to faste when they would fainest feede. O madde men, more brutish than beasts, and more senslesse than Swine, that the loue of their bellies can make them do more for their flock, than the loue of Christ can do, which hath shed his heart bloud for them, to saue them from Hell, and to bring them to Heauē. These greate beneficed Parsons doe know very wel, that one flock of Sheep is ynough, and ynough for one Shepherd to loke too, and kepe safely: then foure or fiue flockes are too many. For if the Shepherd be not dayly with his flocke, and loke very diligently to them, they will quickly go astray and be in daunger to be deuoured. Nay, wil not some of them miscarry and be in daunger thoughe the Shepherd be stil with them? yes be sure. Then if the Shepherd hath three or foure flockes of Sheepe in sundry places, he cannot be stil with euery flocke, for thoughe he be continually with one flocke, yet two or three of his flocks must needs be without Shepherd: which shepherdlesse flockes must needes go astray, and many of them in danger to perishe. For some of those Sheep perish, ẏ haue their shepherd stil with them: then many of them are like to perishe that haue at all no Shepherd with them. Thus if one Shepherde be scant sufficient for the keeping safe of one flocke of Sheepe, then one Spirituall Shepherd can be but sufficient to keepe one flocke of people, which is Christes Sheep. And if it be requisite that euerye flocke of Sheepe shoulde haue a Shepeherde continuallye to loke to them, for feare of the Wolfe: then it is much more requisite that euery flocke of Christes Sheepe shoulde haue a spirituall Sheperd or Pastor alwayes with them, for feare of the Diuell: but howe can that Parson be continuallye with his flocke, that hath moe benefices than one, as before is sufficiently proued? Very true.

Omen. Surely Siuqila, you haue spoken bothe wisely and truly, I perceiue if you were of that function, as I thinke you

are not, you would not burthē your selfe with many benefices.

Siuqila. If I should addict my selfe that way as advisedly & circumspectly, as many runne into it both boldely and rashely, I would rather desire much learning to feede my flocke, than great liuing to pamper my selfe: but many now adayes had rather haue a liuing to loyter, thā knowlege to preach. Wel now let vs leaue our greedie Parsōs, that haue neuer ynough of spirituall liuings: and talke of your Gentlemen that are content with their owne temporall liuings. I pray you sir, doe they enhaunce their Rents with you?

Omen. Surely the Tenants with vs, know not what enhauncing of Rentes doth meane, neither the Landlordes haue any suche thing in their minde: the Lands with vs are no hier rented, than they were foure or fiue thousand yeares since.

Siuqila. I muche muse thereof, the Rents are maruellously enhaunced with vs.

Omen. Why shoulde you so? it is not to be mused at neuer a whit: if your Gentlemen and Landlords were content with a competent liuing, temperate feeding, and moderate going as ours are, then they would enhannce their Rents no more than they do: but I perceiue that many of your Gentlemen & Landlords, haue suche ambitious mindes, so desirous of honor, are so prodigall in spending, so excessiue in feeding, and so Princely in going, that it is no maruell though their auntient rich Farmers and good houskeeping Tenants, be turned into pore drudges, and miserable peasantes.

Siuqila. I cannot deny it, your words are too true, in manye of them, for to say truth, few degrees with vs are content with their owne estate or calling, but wishe to be higher, thoughe some deserue to be lower: the Gentleman wold be a Squire, ye Squire a Knight, the Knight a Baron, the Baron a Lorde, the Lord an Earle, the Earle a Marquesse, the Marquesse a Duke, and so higher, if they might with their sofetie.

Omen. And I pray you, would not your Farmers be Landlords, and your Yeomen be Gentlemen?

Siuqila. Yes I warrant you: and so thoough raking of riches

togither, they come dayly to promotion and authoritie.

I will not say, but that wealth ioyned with wisdome, is worthy of promotion and authoritie, otherwise, pouertie ought rather to be preferred: for a pore wise man may get wealth, and riches, but a rich foole wil neuer get wisdom: o happy are your Tenants that haue such contented Landlords. And our Tenãts are vnhappy that dwel vnder such vncontented cormorants.

Omen. The Gentlemen and Landlords with vs liue so contentedly, so moderately, and so godly, ẏ they haue no occasion to racke their Rents: and their Tenantes are so neighborly charitable, and such louers of the common welth, ẏ they neuer enhance the price of their corne, victuals, and other commodities.

Stuqila. Yet scarcitie may constraine them, to raise the price of their corne and victuals.

Omen. Nay we know not what scarcity doth mean: for God dothe so blesse the grounde, of our godly and contented Landelords, and the labours of the honest and painefull Tenauntes, that we neuer haue but great aboundance of corne, victual, and other necessaries.

Stuqila. We haue had likewise such a continual plentie since we receiued the Gospel, that I beleeue our Countrey neuer tasted the like so long togither: but we muste needes confesse that it hath bin onely of Gods great goodnes, & not of our deseruing.

Omen. So God wil blesse you stil, if you performe in deede that you professe with your mouth.

Stuqila. Then I perceiue, it is hard to find a raisar of Rents with you.

Omen. Yea verily, it is as impossible to finde one enhauncer of Rents with vs, as it is easie to finde many with you: and to say trueth, it were but a follie for any to doe so with vs, for hee should not find a Tenant that would giue one peny more than thuolde Rent. And if any shoulde, we haue neuer a Landlorde wil take it.

Stuqila. If the tenants had done so with vs, our Rents wold not haue bin so rackt as they are, but truely manye of them are so enuious of their neighbors prosperitie, and so griedy of their

vyne commodity, that they are the chiefe occasion of the vnreasonable inhauncing of our Rents: for they haue, and doe daylye go to the owners of their neighbors Farmes (e some of them, whome I call their neighbors, dwel twentie or fortie miles from them) and proffer them so much, that the Landlorde being sodainely gripped with the greedie worme, doth take his gentle e vnsought for offer, and so thrust out his old Tenant, whē his Lease is expired, e perhaps before, if money or might may do it.

Omen. They, whose Farmes they so go about to take, may wel be their neighboures: but they that so vncharitably take their neighbors Farmes ouer their heades, are no god neighbors, but wicked cut-throates. But what harme haue they that so get their neighbors Farmes, Ground, or houses from them?

Siuqila. No harme at all, vnlesse that be harme to enioy quietly the Farme or House, whiche he so craftily wyred out of his neighboures hand: neither haue we any Law, once to punishe or trouble them therefore.

Omen. We haue suche a Lawe for suche takers or wyrers of their neighboures House or Grounde, that none with vs nede feare the wyring of their Farmes from them. If you had suche a Law with you, your Rents would not be so enhaunced, your Fines woulde not be so much vsed, your Landlords would not be so enriched, nor the poore Tenants and Farmers would not be so vnhoused, as I perceiue they are.

Siuqila. I pray you sir, what Lawe haue you therefore?

Omen. Forsothe a very straight Lawe, but it is seldome or neuer executed, wherefore fewe or none with vs do knowe that we haue such a Law. This saying or meaning of Christ (Do as you woulde be done vnto) is so deepely printed in our hartes, that we nede none other lawe.

Siuqila. O happy are they that so regarde the Lawe of God, that you nede not the Law of men: but I beseche you let me heare your Lawe in thys case prouided.

Omen. That you shall with all my heart: this it is: whosoeuer offreth or taketh any Fine, for any house or ground, otherwise than hath beene accustomed, he shal pay the fourth part of

his goods: the one halfe whereof shal be for a Fine to the king of our Country, the other halfe shal be solde, and giuen equallye to the poorest neighbours of him that offered, and that toke the saide Fine. And this lawe is so straightly executed, that none with vs wil offer any Fines.

Siuqila. This is a very straight law for offering of Fines.

Omen. Let none offer Fines, and then it is not straight.

Siuqila. That is true, but yet it seemeth by your words, that there are Fines accustomed with you.

Omen. There are so, but none must either offer or giue them but the Tenauntes of the same house or ground, when theyr Leases are expyred, and that is, but one yeares Rent towardes the maintaining of the Lord. A reasonable Fine.

Siuqila. Oh I would to God none paide with vs any greater Fines, than one yeres Rent of their house or Farme: but ẏ Fines of houses and Farmes with vs are commonly so great, yea besids the new enhauncing of the Rents of the same houses or Farms, that ẏ yeres of their Leases wil be almost expired, ere they can recouer the same: and many of them are constrayned to sel a great part of their stocke, which shoulde maintain them in their Farmes, for ẏ paying of ẏ same Fines: that therby they are vtterly beggarde, and so are faine for wante of Cattell and Corne, to let out the most of their Ground to others, whiche do reape the chiefe commoditie from them, without either charge or Fine: wherby they shal neuer recouer or get again the one halfe of their Fine, and thereby when their Leasses are ended, are far vnable to pay a new Fine and the enhaunced Rentes for ẏ same: and so they are thrust out of their Farmes, wherby many that kept good houses, and relieued the poore, are nowe become beggars themselues.

Omen. Surely it is pitiful to heare, but more sorrowfull to be suffred. Our Landlords are not of the minde of your Landlords, for al degrees with vs that haue lands to let, do not only refuse and abhorre to take suche Fines, but also will lessen or lawne their Rents, if they see that their Tenants are not wel able to liue of the same. Yea, and if their Tenantes shoulde by

any mischance be vnable to pay them their Rent, they will not only forgiue them the same, but also will giue them money to helpe them withal.

Siuqila. There may be suche Landlords with vs, but if there be, I feare there are not many. But I pray you proceede, what is your law for such as hire their neighbours houses frō them?

Omen. Marke and I will tell you. Whosoeuer doth procure to take his neighbors House or Farme without his cōsent, hys House or Farm (if he haue any) shal be set or let to his next porest neighbor for the space of vij yers: & if it be his own free land, the said pore Tenant shal pay the auntient Rent of the same, to the maintaining of the wife and children of him that went about to take his neighbors House or Ground. And none vpon pain of forfeyting their House or lord to the King, shal let him either House or Ground for the space of the same vij yeres: And he shall weare on his backe and bosome these wordes all that whyle: (This man went aboute to put his neighbour out of his House,) and so he shal be knowen what he is, whereby euery one shal shun him that seeth him. How like you this Lawe? haue you such a law with you for such as seeke to put their neighbors from their houses?

Siuqila. We haue none such, I wold we had, but some would thinke that it were too strait a law.

Omen. The godly Father doth not make the rod purposely to beate his child, but to cause him to shun offences that he may not be beaten: so we haue not made this Law to make men be punished, but onely to cause them not to hire their neighboures houses, that they be not punished. So that this law is not strait to him that doth not offend: and for him that will needes offend it is not strait ynough. I wil tel you how one was ferned with vs, that went about to hyre his neighbors house frō him: Mark it wel, for the example is not very tedious, nor the matter friuolous. There was one in our country (but it is not long sure) that had a Farme of a Gentleman by the olde Rente, whyche was yerely worth to the Farmer an hundreth pounds at least, he being both couetous himselfe, and desirous to make his son

a gentle-

a gentleman (as may Farmers with you I think do and haue
done) and therwithal very rich, hauing and perceyuing that a
certain Gentleman by him, being Landlord to one of his nei-
bors, was both needie and griedie: went with a bagge of gold to
him (knowing that gold was a good bayte to catch such a fish) &
saide: Sir I understand that you are Lorde of such a Farme, &
for that I perceiue your Tonaunt is not so beneficial to you as
he is bounde, neyther payth halfe so much Rent to you for it as
it is worth: I am come to you not only to offer to you this purse
ful of gold for a Fine, but wil giue you as much more yearelye
Rent as he payeth. To whom the Gentleman said: You profer
me wel, and I woulde graunte your request but for feare of the
law. You know herein the lawes are not only sette forth with
great extremitie, but also executed with great seueritie: to who
the Farmer aunswered briefly: what sir? are you afraid of your
own shadow? he that is afraid of euery grasse, must not walke
in a meadow: if you be not too tender harted, or too spice consci-
enced, or think you haue more thē ynogh, this purse ful of gold,
and the yerely doubling of your Rent wil make you yeelde. To
whom the Gentleman said: I could be content to grant thy de-
sire, but what a mischief shouldst thou incur to giue me such an
vnreasonable Fine? thou knowst for offering of this Fine (if it
were known) thou shouldst forfet the fourth part of al thy goods
(the law therfore is so strait): then how shouldst thou be hand-
led for giuing, and I for taking of it, if it be knowne? Cut sayd
the Farmer, if you keepe your own counsel I will kepe myne.
Suppose, said the Gentleman, that we kepe our owne counsels
for the Fine, yet the enhauncing of ẏ Rent could not be hid: Yes
I could find a mean for that, said the Farmer, our Lease should
haue expressed in it but only the olde Rente, & I would promise
you by my faith, that I would pay you euery Rent-day during
my Lease, as much Rent more as is set down in the Lease. I
might haply be deceiued, said the Gentleman, if I shoulde trust
to that, for you that wil not sticke to break Gods cōmandement
in taking al your neibors liuing, wil not let to break your own
promise in defrauding me of the one halfe of my Rente, whiche
is not the tenth part of my liuing: but if thou wilt do thus, said

A thing very likely.

the Gentlewoman that is, make me a Bill of det, that thou owest me three hundred money, as the one halfe of the Rent commeth to during the time of the Leafe, and bilt therein graunte payment to me at such dayes, as the Rent is to be paide, of so much money as the seuerall payments of the Rents of the Farme amounteth to: then thou shalt se what I will say vnto thee. Yes that I will, said the Farmer. Yea, but marke, saide the Gentleman, there is one mischiefe behinde, which will hardely be salued. What is that? said the Farmer. Mary that is this, said the Gentleman, though the Fine be kepte neuer so close, and the racke Rent hid neuer so priuily, yet the hyring of thy neighbours house or Farme from him, must needes be knowen, for I am sure the Tenaunt will not keepe our Counsel. Sir, saide the Farmer, you may be bolde of that: but I knowe a salue will heale that sore wel ynough. If you can do so, said the Gentleman, then the matter will be soone at an ende. Then saide the Farmer, I can haue two or three trustie fellowes for a little money, that shall witnesse if neede be, that I habde his consente in the taking of this Farme of you, & that he did take money of me, that I might enter into his Farme with his good will, after the ende of his Leafe. Yea but you were beste to take heede, saide the Gentleman, leaste your witnesses deceiue you. Nay, saide he, I am sure of them, they will cleaue to me like Burs for money: wel, it is good to be circumspect, saide the Gentleman, for the Judge is so godly and so wise, that he will smell out a false matter, and a false matter quickly. Yea but, saide the Farmer, that Judge is dead that you meane of, we haue another yong Judge come in his place, that is neither so wise nor so precise as he: and moreouer he is so nigh me, that he will not take parte against me, for he is my owne kinne, so that if neede should stand, he would leane a little on my side, and bowe with the wrong. And to make him more inclinable to pleasure me & my friendes, I will present him shortly with suche a gifte, that hereafter he may be the more willing to take my parte. Wel, saide the Gentleman, if you can bring all this to passe as you say, I will here graunt you my Farme, and will make a Leafe

thereof,

therof, and to enter on it immediately after my Tenants lease is expyred, and thereupon I take this for a Fine, so that it be al golde: Yes sir, said the Farmer, it is all gold, and that good gold I warrant you. And then the said greedie Gentleman told the golde, and so toke it and carried it away with him.

Sinquila. What followed then?

Omen. Forsooth al this was wrought as politikly as might be: but you shal heare how the matter fell out: within two or three monthes before the saide Gentlemās Tenants lease was expyred, according to the custome of our Countrey, the sayde Tenant wente to the saide Gentleman his Landlorde, wyth a couple of Capons for a good-will present, not a customed gifte: and saide: Sir, of good wil I haue broughte you a couple of Capons, to whom the Gentleman said, I thinke you are come rather of necessitie than for good will or friendship: but go to, saye on, what is your wil with me? Sir, said the Farmer, it is not unknowne to you, that my lease of my Farme is almoste out, wherfore I come to you, according to the custome, to desire you to make me a new lease, and loe, here is, besides the Capons that of good will I giue you, one whole yeares Rente of my Farme, as a Fine for the same. In deede, saide the Gentleman, by the custome of our Countrey, I oughte to make you a new lease of your Farme, paying to me one yeares Rent for a fine therfore: but you know euery Landlord may let his Farm or ground to whom he list, so that the Farmer that dwelleth in it doth agree therto: that is true, said ẏ Farmer, but what mean you by that? you know wel ynough, said the Gentleman, what I mean therby, for I am sure you are not ignorāt, that I haue made a Lease of the Farme, you now dwel in, to another man; and that with your consent: sir, saide the Farmer I thinke you do but ieste, to proue my patience withall, I had need to know of it before I consente to it, and it were more méete I shoulde know the party to whom I shoulde consente, than to consente before I knowe the partie. You knowe him I am sure, saide the Gentleman, you néede not make the matter so straunge, he dwelleth not farre from you, he is a neyghbour of yours.

A good custome for Farmers.

If any suche saiue the Farmer, hath hyred my house ouer my
heade without my consente, he maye be my neyghbour, but he
is no goodly neighbour. The trueth is so sir, if any hath hyred
my Farme of you, as yet I neyther knowe who it is, neither
haue I consented to anye suche thing. Then saide the Farmers
Landlorde, I am sure, that I haue lette youre Farme: and I
am certaine, that you haue consented to the letting of youre
Farme: whether you were droncke or no when you consented
to it, I know not, but he was sober ynoughe to whom you con-
sented I am sure. Well, saide the Farmer, all thys youre
talke is Hebrewe to me, for I knowe not what it meaneth:
Yea but, sayde the Gentleman, you shall finde it youre owne
Countrey speeche when you feele what it is: goe youre wayes,
you gette no Lease of me, when your Lease is expyred, then
you shall knowe who it is that hyred it: you knowe full well
who hathe hyred it, but that you lisse to dallie and worke wi-
les with me. I praye God, saide the Farmer, that you worke
not wiles with me, for I vse nothing but plainenesse with you.
Oh sir, saide he, will you degenerate from youre good ances-
tors? will you goe aboute to breake the laudable customes of
this our famous Countrey, that our godly fore-elders by great
Wisedome established, of their successors continued, and now
throughout our whole Countrey practised? When I came to
you, I made a full accompte, that you woulde not denye me:
for who is it, throughe all this oure Countrey of *Mayden*,
that loueth our King, obeyeth hys lawes, esteemeth oure or-
ders, fauoureth our fame, regardeth our owne credite, and
wisheth a generall commoditie to oure Countrey, that once
wyll presume to violate or breake oure commendable cu-
stomes? and will you, being a worthye Gentleman, and of an
auncient house of thys our Countrey, contrarie to our good or-
ders and custome, putte out me youre louing and obediente
Tenaunte, without anye iuste cause, who with my fore-
elders, haue thus manye thousande yeares dwelled quietlye
in the same? Let neyther glistering golde entice you, neither
anye Fines allure you, nor yet racked Rentes procure you to

Marke this.

see that in an houre, that shall bring you infamie all youre life. You see, that all youre elders that never putte out theyr poore Tenauntes, dide line with worshippe, and dye with fame: and will you by putting out youre poore Tenaunte, liue wyth dishonshippe, and dye wyth shame? you knowe sir, that no Countrey in all the World, hathe wiser Rulers, iuster Iudges, better lawes, nor yet better executed than wee haue: you heare of fewe that offende the lawe, but none vnpunished that offende the Lawe: therefore foresee the daunger, leaste when you woulde you cannot auoyde the daunger. They that procure you to fall, I feare can not helpe you vppe. Then the Gentlemanne sayde, (shewing himselfe to be angrie) alwaye thou prating knaue, dosse thou tel me my duetie? Diuines are daintie, when Peasants doe preach. Sir, saide the Tenant, though I am too simple to preache, yet I may be able to giue good counsel. Euery wealthy heade hath not wisedome at will, nor euery poore felow is not fraught with follie: wisdome is not alwayes tyed to wealth, nor foolishnesse is not alwayes knit to pouertie: therefore the wise man wil consider the talke, not the talker, but fooles regarde the talker, not the talke: therefore sir, the wiser you are, the willinglier you wil weigh my wordes. Good counsell maye do good, if it be taken in time: but if it come too late, it profiteth not. And nowe, for that perhaps you haue denyed me my Lease, only to proue me, I will not shewe my selfe obstinate, nor be stubborn to you, at whose handes I haue my chiefe liuing: Therefore as your moste louing and obedient Tenant, I humbly beseeche you to lette me haue a newe Lease from you of my Farme: and here againe I offer vnto you for a Fine, one whole yeres Rent of my Farm. To whom the Gentleman said, get thee hence, thou shalt haue none other Lease of me than thou hast, neither will I take thy fine, nor accept thee long for my Tenant, and therewith the sorrowful Tenant went away. Note this.

Siuqui. But I pray you sir, did the Tenant when hys lease was expyred go willingly out of his Farme, or did his Landlord thrust him out by force?

Omen. Forsoth neither, for he tarryed in it still, and woulde not go out, but kept possession therof, so that he that hyred ẏ said Farme ouer his heade, complayned of him to the Judge who was his own sonne, thinking that he would weigh with him altogither being his father.

Siuqila. It was very like so, therefore it was maruel that he durst stand so against his Landlord, and against him that hadde hyred his Farme, considering the Judge was his son.

Omen. Yea, you and they of your Countrey may maruaile at it wel ynough, for perhappes some Judges with you would haue fauoured their fathers cause, though it had not bene altogither right.

Siuqila. That is very like, for there haue bene Judges with vs ere now, that haue wincked at the right, and haue fauoured such as hadde neither right nor good title in the thing they sued for, and yet was nether their father, mother, sister, nor brother, nor any kin at al to them.

Omen. Then perhaps they greased them in the hands with the golden ointment, which hath as great vertue to assure wicked Judges as consanguinitie or kinred. But this Farmer, whose house was hyred from him, did assure himselfe, that the Judges of *Marqsin* are so righteous, godly, and feare God so much, that neither loue of their kinred, fauour of their friends, nor yet brybes of straungers, coulde make them once treade awry: besides that, he knewe ful well, that if the Judge shoulde weigh with the wrong, and do contrarie to equitie and iustice, that then we haue such a louing, affable, diligente, and righteous King, that if anye poore manne complayne to hym of wrong done to him by anye whatsoeuer he were, he woulde heare the matter himselfe, and whether he were Lorde, Ruler, or Judge that didde the partie wrong, he shoulde be sure to pay ful dearely for it, according to the law, without any hope of remission or pardon: And this Farmer didde not feare hys righteous matter at all, thoughe the Judge was sonne to his enemy: so ẏ when the Judges father had complained to his son,

as

as is before saide, making to his son a very plaine and smoothe matter of it, as he tolde the tale: the Judge then saide: Father I much muse, that the saw Farmer would first consent and bee willing, that you should haue his Farme, after his yeres were expired: and now after his Lease is ended to withstande you, & not suffer you to enter into the same: and so much the rather, for that he knoweth you are my deare father, & that I loue and esteeme you aboue all earthly creatures, who maye verye well thinke, that if I wil aide and helpe the widow, fatherlesse, and straungers that I know not to their right, that then I wil not suffer you to take any wrong: Therfore it seemeth that either he is a noughtie obstinate or foolishe fellowe, or that he was drunke when he consented and agreede to youre taking of hys Farme: or else it seemeth, that you go about to do him wrong, presuming the rather to prosecute youre pretended matter against him, in hope to obtaine your desire, for that I am your sonne that muste be Judge of the cause: but father, I haue such a good opinion in you, that you wil neither go aboute to do any manne wrong, neither bring any false matter before me: And therfore I am perswaded, that the foolishe Farmer of some set purpose, doth withstand and tell you: to whom his father thē said: Do you thinke son, that I would seeke mine own shame, and your reprochefie bold I wil not: and that you may credite my matter the better, lo, here are three witnesses that were by, when he consented & agreed, that I should take a Lease of hys Farme: and here is the Gentleman his Landlord that will affirme the same. And then the Gentleman saide to the Judge: My Lord, you knowe we haue a Law, that they that haue any lands, houses, or ground here in the Country of *Manqsun*, may neither put out their Tenants (but for certain great and vrgēt causes, which I am not able to say and proue againste my late Farmer) neither may take any fines, other than ẏ accustomed Fine, which is one yeares Rent: nor yet may enhaunce theyr Rents. Therefore seeing I can not take any in come of anye, neither raise or enhaunce my Rents: to what end should I put out my Tenant that hath paid my Rent truly, and vsed him-

The wise saying of the Iudge.

A suttle saying.

selfe honestly, vnlesse he were willing and consenting thereto: you say very true, said the Judge, the matter seemeth very apparant: but I marvel that he should be so willing before, and so vnwilling now. Belike, said the Gentleman, he was either not wel aduised when he did consent to it, or else it may be, that he thought himselfe sure of some house or Farme to be in, at that time of his consent, and now cannot haue the same: whereby he repentes that he so fondly agreede, and so thinketh by force to keepe it, and to delude your good nature by one meane or other. Then the Judge saide, it were a follie for him so to thinke, for he may be sure, that I am not suche a foole, but that I can finde out the truth: and that I wil not take his part in wrong, to be against my father in right. If he had bene disappointed of an other house (contrarie to his expectation) it had bin his best way to come to me, to desire me to intreate my father, to bee good vnto him, and to suffer him to enioy his Farme stil, whiche I assure you, I woulde haue done, and I thinke my father would haue done so much at my request. Yea sorrie, said he, I woulde haue done more for you than that. Then said the Judge, I wil send for the Farmer hither, and see what he can say for himself. It shall not neede, saide his father, here is euidence ynoughe, therefore I praye you proceede according to the law. Nay father, said the Judge, you shal holde me excused therein: the better euidence and witnesse you haue, the lesse hathe he: and our lawe wil not suffer that any man be prosecuted or condemned, but that hee muste haue knowledge thereof, and to speake for hymselfe, or some other for him. You shal be sure that he can do you no wrong as long as I am Judge: And therefore I wyll send for him: your three witnesses here, besides your owne credite and this Gentlemans, wil some make an end of this matter: and also I wil persuade him to yeelde possession to you by gentle meanes, otherwise I wil tel him the lawe will enforce him thereto, with further losse whether he wil or no. Then he saide to his sonne, I praye you doe, and let it be as quickly dispatched, as may be. And then the Judge immediately sente an Officer for him, at whose commaundement he came by and

by:

by: whome when the Judge sawe, he saide, I maruell Farmer, why you do not suffer my father to enioy and possesse the farm you dwel in, whych he tooke of this Gentleman: let him haue possession therein quietlye and spiedlye, or else he shall haue if whether he wil or no. Then the Farmer was about to speake but the Judges father spake sodainely, and saide, you might be sure you foolish fellow that you haue a wrong matche, and that you cannot be able to withstande me, specially, seeing my sonne is Judge, where our matter muste be determined. Then the Farmer answered againe very soberly: I knowe my matter is so true, and your sonne so vpright a Judge, that I am righte glad, that he shall haue the determining of my matter, thoughe you are his father, and I but a strãger to him. What Farmer hast thou such a good opinion in me, saide the Judge? Yea that I haue, saide the Farmer, and none can make me beleeue, that either father, fauour, affection, kinred, money, or rewardes, can make you judge vniustly, or deale vntruly: then the Judge said, thou art not deceiued in me: therefore, for the affiaunce thou hast in me, and for the good will I beare thee, yeelde vp thy possession to my father, and let him haue his right with quietnesse, and I wil be a suter to him to be good to thee. Sir, said the Farmer, by that time that the truth is known, and al things scanned according to equitie, you will not thinke, that hee can pleasure me. This is very straunge, saide the Judge: if I may credite mine owne father, this honest Gentleman, and these three sober witnesses, thou hast consented and agreede, that my Father shoulde take a Lease in reuersion of this Gentleman. My Lorde, saide the Farmer, as it is meete, that a manne shoulde be at his own marriage, so it were requisite, that I should consent to mine owne agreement: and it were maruaile, that I should be so obliuious, as to putte awaye my whole lyuing, and not to remember, when, where, nor to whome: such a thyng is not so soone to bee forgotten: I mighte then bee accounted to bee more forgettefull than Claudius, who in a furye, beeyng Emperoure of *Rome*, commaunded one of his familiar friendes to bee beheaded, and called for the

A faire bragge

same

same matter because they do play with him at the dice, forgetting that he had did that he should be put to death. Wherefore, as you are a righteous Judge, and knowe that the Judge of all Judges is in heauen, I beseeche you, not onely to examine the truth of this matter throughly, but also to separate euery one of these that are come against me, whereby they maye not confer anye further together then they haue done, and that they heare not one another's examination. To whome the Judges father saide: Doest thou thinke that my sonne will do so much at thy requeste? no I warrant thee. Father, saide the Judge, be contented, if your matter be true, (as you say it is) then your separation cannot make you disagree in truth. Therefore this requeste is both reasonable and lawfull. And if I should not grant it vnto him, I should not onely seeme to deale vniustly, but also euery one might thinke I were partiall, and fully bent to do him wrong to please you withall: so that, my louing father, be not displeased with me, for though otherwise you might commande me, yet in this case I may commaunde you. you must consider, that I am vnto two kind of persons, in respect of my worldly birth, I am your son, and ought to obey you. but in respect of this mine office, I am your Judge, and you ought to obey me. Wherefore I commaunde euerye one of you to separate yourselues: and to the intent my will herein may be the better performed, I commaunde the officers belonging to this court, to wayte on you, and to keepe euerye of you in sunder, that no one of you shal talke with another, neither any of you heare the examinations of an other. Take them Officers vnto you, & keepe them separately vntil I call for them. Ah sonne, saide the Judges father, do'st thou vse thy father thus extreamely? I would haue thought thou wouldest haue handled mine enemy thus, rather than me. Father, saide the Judge, be contente, he came willingly as soone as I sent for him, and here is none, neither hath he brought any to be examined on his behalfe, as you haue done, neither do I commit you into those Officers handes as prisoners, but onely that he maye perceiue I am willing, to performe his reasonable request. to whom his father answered

I will not be kept of any, I am able to keepe my selfe, I would I had neuer begot thee, I am sorie that I came to thee to complaine. And I am as sorie father, saide his sonne, that it is my chaunce to be your Iudge. If your matter be right (as I nowe feare the contrarie) you woulde be as wel content for my credite to graunt your aduersaries lawfull desire, as that I should iudge rightly on your side. Then saide the father to the Iudge, I will trouble you no further, I and this Gentleman my Lādlord, with my witnesses will be gone, I will haue it tried in another Court: then saide the Iudge, I could be right wel content that you shoulde so do, if the Lawe would permit you: but our Law is, that no matters may be determined, but onely in that Court that is appointed therefore, and euery matter muste be tried where they are firste commenced: and nowe for that you dwel within the circuit of this Court, where I am Iudge, and seeing you haue commenst your matter here againste this Farmer, you cannot remoue it from hence if you woulde. I maruel why you shoulde refuse to haue youre matter tried before me your sonne: for as you may thinke, that euery one should here haue their right, so you may be most sure, that I being Iudge, and your most louing son, woulde not suffer you here to take any wrong. He thinkes this Farmer whome you sue here (that is neither kith nor kin to me) shoulde rather refuse to haue his matter tryed here, than you. But this I will doe father, for the loue I beare you, and for the greate care I haue of you, I will giue this Farmer an hundred Markes out of mine owne purse, to let you enioy his Farme quietly, whereby neither you shall neede to trouble me nor the lawe anie further. Then the Iudges father saide churlishlie, I haue no neede of thy money, I am able to paie for it my selfe: but for that I haue agreede with him once, as my witnesses can testifie, I will not giue him one penie, more than I haue done: then said the Farmer, if you shalde giue me but one penie more than you haue giuen me, then you should giue me but one penie for my good will of my Farm, for I neuer had anie of you yet: and a penie were to little of conscience for such a Farme as it is, which is sufficient to finde me

Anunfit speech to a Iudge.

and my wife, and thirtie persons, besides the dayly refreshing of my poore neighbors and diuers strangers: and if you woulde giue me fiue thousād pounds for my good will of it, yet you shold not haue it; for that I and my auncestours haue dwelled in it time out of mind. And if I should put such a good liuing away, which my auncestors haue lined on so long, from my children, euery one might wel saye, that I am not worthie to haue such a liuing left vnto me by my parents: and whereas they might thinke that as long as I kepte it I had some wit, so nowe they might wel affirme, that I were a fole, or began to dote: And therfore I haue neither put it away, neither will consent to put it away. And though my Landlord be willing to haue a newe Tenaunt, yet I am content to kepe stil mine olde Landlorde. Therefore seeing I haue not offended him any way, nor yet his newe Tenaunt, pleasured him by any meanes (that I knowe) I feare it will fall out (if the matter be well ripte) that either hee hath had some greater Fine, than I haue offered him, or some greater Rent than I do pay him, or rather both. Well father, said the Judge, I perceiue this man will not departe with his Farm, vnlesse he lose it by the lawe. And for that I would haue you friends without Lawe (if it might be) I beseeche you father let me entreate you at this time to be ruled with reason: what woulde you haue me to doe said he to his son. Marke me and I will tel you: you haue liuing ynough, though you haue not this mans Farme from him, which if you had, I feare you woulde not kepe the like house on it, that he doeth, therefore I woulde wilbe you shoulde release youre title you haue in it, from this Gentleman. And if you paide any Fine for it (which you may do with the consent of the Farmer, so that it be but one yeares Rent) I will request this Gentleman to giue it you againe: and this his old Farmer shal giue him the same Fine again. How say you Farmer, saide the Judge, are you content therewith? yea sir, saide the Farmer, at your requeste with all my hearte. Then saide the Gentleman, but you were best know whether I will take it againe of him or not. And then saide the Judges father, though you woulde so take it, yet perhaps I would not

receiue my Fine againe. I pray you father, saide the Judge, sticke not herein: so that you haue your money you laid out for the Fine, you neede not care: Yea mary, said he, so that I hadde my mony that I laid out. Then the Judge saide, had he anye more mony of you, than one yeres Rente? I say not so, said his father, and if I had paid him any more, yet I sette more by the Farme than by the Fine: yea but father, said the Judge, I trust you paid him no more than one yeres Rent: the Gentlemanne saide, no indeede did he not: then the Judge saide to the Gentleman, I pray you giue my father his Fine againe, that he gaue you: my Lord, said the Gentleman, I haue it not, I haue spent it: then the Judge said againe, are you so content that the Farmer shal giue him the fine that he should giue you? I am pleased, said the Gentleman, so that your father wil make me a generall quittaunce: no, said the Judges father, I will make no quittaunce, I haue hyred my Farme, and my Farme I loke to haue: then father, said the Judge, you are giuen more to wil, than to wisedome, and to gaine, more than to godlinesse. Wel, seeing the Farmer will take no mony to forgo his Farme, lette me intreate you to release by your Lease: And bicause I would haue al ended quietly, I wil giue you forty pounds out of mine owen purse, so that you will do it: Whereby you may perceiue y I would haue the Farmer to kepe his Farme, and you to be no loser, which Judges vse not commonly to do. I will haue none of you, said the Judges father, but if the Farmer will giue me a hundreth pounds to release my state and title, I am contente. Then saide the Farmer, I wil not giue one penny for it more than my ordinarie Fine, I will breake no good custome of thys our famous countrey. And now my Lord, for that you haue offered so much, and all for quietnesse, which I see is for the tender zeale you beare to your father (though he cannot see it) let the matter be tried before you, and he that wins it by the lawe, let him weare it. Are you so stout? said the Gentleman, for my part let it be tried by the law: though you thinke my Lorde Judge doth fauour you, yet assure youre selfe, youre three witnesses and

No common vse of Iudges.

Spiteful wordes.

lye two are sufficient to overthrowe you. I trust he will not go against a manifest trueth: no, saide the Judge, but I woulde gladly, if it might be, haue the matter taken vp: yea, saide the Judges father, if the Farmers matter were as true, as my son knoweth it is false, he would not be so ready to haue the matter ended without Lawe: at which wordes the Judge began to blush, saying: wel father, this something toucheth me, the Farmer said true, when he affirmed, that you cannot see the zeale I beare you: and nowe seeing you haue vrged me, lette it fall out as it will, for the lawe shall trie it, and now you shall see whether I wil beare with falshod or not; saying further, bring my father hither to the Barre, and the Farmer also, but carrie the rest aside vntil I call for them. And then the Judge said: father it appeareth by your Bil of Declaration, that such a day, suche a month, and in such a place, this Farmer receiued forty pounds of you, wherefore he did consent and agree, that his Landlorde shoulde let you a Lease of the Farme he now dwelleth in, and that you shoulde suffer him, after the ende of your Lease, quietly to possesse and enioy the same. Now say you father (saide the Judge) is it not so? yes truely, saide his father: then feare not father, saide the Judge (thoughe you haue something misused me) if this be true, you shall haue the Farme, and al your desire. Then saide the Farmer, if that be true, then I wil yelde, and he shall haue it: but my Lorde, if I proue it false, then I truste I shall haue my Farme stil. Yea that you shall, saide the Judge, feare it not. Sir, if it please you, saide the Farmer to send for three such of my neighbors, they wil come with speede, and soothing satisfie you in this matter. Then the Judge commaunded an officer to goe for them, who came presently to the Judge, and then the Judge examined euery of them by themselues: and they al agreed, that the same day the said Farmer and they were all three aboue halfe a dozen myles out of the towne. And then the Judge saide to the Farmer: howe say you sirra, where were you the same daye that is mentioned in this Bill of Declaration? forsooth saide he, I was with the sayne three men my neibors al the same day, halfe a dozen myles out

of

of the town: and if they haue told you truely, they haue saide no lesse. In deede Farmer you and they agree all in one. Then said the Judge to his father, howe like you this father? Then his Father saide: it was then the nerte daye after I am moste sure therof. Then said the Judge, if you are no surer of the truth of your matter, than you are certain of the day when this bargain was made, I feare it wil fal out but madly on your side. I pray you confesse all where he was the next day after mentioned in this Bil. And then the Farmer and his three neighbors said all at once, that iiij. or fiue dayes then togither they were all at the same place in the coũtry, making merrie at one of their friends marriages. Thã the Judge said, Father, if your matter end no better than it doth begin, it wil not go very wel with you. Thẽ his father saide, all this cannot daunte me. Truelye saide the Judge you like your cause a great deale better than I doe. You knowe, saide his father, he hath but three witnesses beside hym selfe, and I haue other three witnesses beside my selfe, and the Gentleman my new Landlord is the fifte, who is able therein to say something. And then the Judge commaunded the witnesses to be brought before him, whom he asked if they woulde be sworne to vtter the truth in a matter that he would demand of them. And they with one voice saide they woulde: then they toke their othes before the Judge, at which time the Judges father would haue sworne, but the Judge woulde not suffer him. And when the saide three witnesses had sworne, they plainelye confessed before the Judge and all the companie, that they neuer heard the said Farmer consent and agree to any such thing. Now chaunceth it then, saide the Judge, that my father dooth bring you as witnesses on his side? Forsooth, sayde they, he offered eche of vs a good summe of mony, to beare witnesse against this Farmer in this matter, when he shoulde will vs: but we would take no mony of him, saying we wold receiue it of him, when we had done him pleasure: purposing by this meanes, to saue this innocent Farmer, if need should require, from losing of his Farm, as I hope now we do, abhorring in our cõsciences his wicked practise to betray the innocent. Then the faultlesse

Farmer

Farmer held vp his eyes to Heauen, and said: O Lord I thank thée: when I came hither, I loked to haue had none other witnesses on my side but only my selfe, but now through thy goodnesse, thou hast raysed fire witnesses to helpe me, besides a most true & vertuous Judge, whose father hoped to ouerthrow me, through the helpe of his sonne, and three witnesses that he procured himself: but thou hast brought his own witnesses against him, and they haue made him to fal, by whō he thoght to stand. Then the Judges father hanged down his head for shame, and the Judge his sonne did weepe euen for sorrowe: saying, O father what a doleful day is this? What meante you to committe such wickednesse? Why did you come before your louing sonne with such an euil and shamefull cause? Did you thinke that I, though I be young, am a Fole? Or did you beléeue that by affection I would be won and enticed to doe wrong? Or thought you, that bycause you are my father, you therfore should allure me to falshod? You know that a Iedge ought to be a father to the fatherlesse, a defender of the innocent, a succouter of the sorrowful, a protector of the poore, and a helper of those that be oppressed; *Iusticia* is portrayed with a vaile before hir eyes, wherby is signified, that true Justice ought to be blinde, and not to respect the persō with the eyes, but the matter with the minde. And also she hath a payre of Ballances in hir hande: signifying, that as a true Ballance doeth weighe equallye, so true Justice shoulde not weigh nor wring on eyther side, vppe nor downe, but equally, according to trueth. Oh what a griefe is it to my hearte. You knew ful wel that the matter was wrong: and I partly smelled that it was not righte. I misseliked it when you would haue it procéede against him in his absence: You mighte be sure that when I offred to giue him mony out of mine own purse to let you haue his Farme, and also money vnto you to release your interest therof to him (whiche I thought was but smal) that then I perceiued your matter would not fal out very wel. Oh infortunate father, that doth burst the hart of your woful son. With that his father fell downe on his knées, and with wéeping teares said: Oh sonne, woulde to God I had followed

your

your counsel, then this shame had neuer come to me: saying to the Farmer, O Farmer forgiue me, and desire my son to be good vnto me: The Lord forgiue you, said the Farmer, I wold it lay in my power to release you. Then he saide to his son: O my deare sonne be fauourable vnto me. Then the Iudge hys son said, Arise vppe father and kneele not to me, it is rather my part to kneele to you: O father, when I offered and coulde haue pleasured you, then you wouldne not: and now that you are desirous and would haue me to do you good I cannot. You knowe we haue a seuere King, and our Lawes are extreame and may not be broken: so that if I should moderate iudgement contrary to the Law, I shold not pleasure you, but vtterly vndoe my self, For though I would spare and fauour you, the King by his espials would heare of it: who therfore would execute me with al extremitie, and would punish you with al seueritie: and so I should bring you to greater vexation, and my self to destructiõ. Therfore father be content, for there is no remedie but that I must needs giue such Iudgemẽt on you, as your offences requireth by ỹ Law. Separate my father a litle a side, said the Iudge, and bring the Gentleman hither.

Sinqi a. But by the way I pray you tell me, did the Gentleman vnderstand how the matter went?

Omen. No forsoth, whiche you shal perceiue by the sequele; When the Gentleman was brought to the bar before the Iudge, the Iudge loked on him as pleasantlye as he coulde, and sayd, Sir I am sorie that this foolishe Farmer hath both troubled this Court, you, and my father, with such a vaine matter, for I perceiue by the witnesses, my father, and you, that he consented to the making of my fathers Lease by you, though he will not fully affirme it: Nowe will you tell me truelye of one thyng that I shall aske you, saide the Iudge: to whom the Gentleman answeared, Yea sir that I will if I can: But doe not fable vnto me said ỹ Iudge, for if you should make a lie to me in this case, therby you should incurre no smal daunger by the Law, if it be known: therfore before you speake aboute your self, wel: Were you present, or did you heare this Farmer, when he consented

and

and agréed ỹ you shoulo make my father a Lease of his Farme. Wherat the Gentleman mused, and staide and saide nothyng. Then the Judge saide, I perceiue you followe my Counsel, for you take good aduisement before you speak. Though I bad you be aduised what you saye, yet my meaning was not that you shoulde say nothyng, and not to speake at all: Why doe you not answere to my demaunde? If you be sure that you heard him speake it, what need you feare to say so? If you did not, then tell me accordingly. But all this whyle the Gentleman would saye neuer a word. It seemeth said the Judge, that this my question doth driue him to a narrow straite, for he thynks if he shold say that he heard him not speake it, and my father & the other witnesses should before affirme the contrarie, then he should bring a great suspition to his matter: If he shoulde affirme that he heard him speake it, and they before denyed it, then he shoulde be punished by the law for a Liar. Gentlemã, Gentleman, said the Judge, your being mute sheweth you are driuen to a mischiefe, and this your silence bringeth a marcellous suspition. This is very strange, that you are thus tong-tied so sodainely, where some marre their matter with speaking too muche, you meane to amende it by holding your peace and saying too little. Wel, seeing you will not answere me, I will no further trouble you therin. I perceiue you did not heare him speak it: which you are as loth to vtter, least you should proue them liers, which che hath confest it, as to tel a lie, for feare of your diuine punishmente. They needed not to haue called you for a witnesse herein, for they were foure besides you, and fewer are sufficiente for the tryall of truth be the Lawe, yet it had beene most requisite that this Farmer should haue consented to your selfe, for making of a Lease to my father, considering you coulde not do it without his good will and agreement, wherein I must needes say there was a great ouersight in you. But their witnessing of the matter is sufficiente, whereby your Lease must needes be good that you made to my father: but though before you woulde not answere my demaunde, yet I beseech you to graunt this my request: what is that, saide the Gentleman (being wel co-

forted with the Iudges politike wordes): forsooth, said ỹ Iudge, this Farmer I perceiue doth mourn, for that he feareth he shal lose his Farme, and the more, for that he hath neuer a house to dwel in, whose case I do pitie. And for that I haue gotten my fathers good will, that he shal haue it againe, I beseech you do so much at my request, as to make him a lease of ỹ same, & he shal pay you your due Fine therfore, and so you may repaye my father his fine again. Wherat he seemed more sad than he was, & pausled a good while, and at length said: I am very loth to do it, he deserueth but smal fauor at my hand, neither haue you any such cause to speak for him, considering he knewe that your fathers lease was made with his consente, and yet refused youre bountiful offer, saying that he wold not yeld his good will therin (which as appeareth was as good as nothing) for fiue thousande pounds, though now he is like to lose it for a greate deale lesse: wherefore I beseech you perswade me no further therein, for he shal neuer haue it. Wel seing you wil not do so much for my sake, said the Iudge, I must needs think my self ỹ lesse beholde to you, the thing is your own, you may do what you wil, I cannot compel you: but hereof I am sure, if you coulde be as wel content to take him for your Tenaunt, as he is to accepte you for his Lādlord, you would not put him from it: and to say truth, in my hearing he hath curteously vsed himself towardes you, and before as I am credibly informed, wherby you haue no cause to be so earnest against him. You know that none cā giue you a greater Fine nor more Rent that he doeth, and therefore there is no reason, why you shoulde be so desirous, to put forthe your old auntiente and honest Tenaunt, for a new Tenaunte, without any cōmoditie, whose conditions & honestie, you haue not so wel tryed. Marke the sentence of Christ, whiche is: What soeuer you would that other doe to you, doe euen the same to them: consider if you were his Tenaunte in this case, and he were your Landlord, would you be content that he should turn you out of his house, and let it to another? I thinke you woulde not: therfore as you would not haue Christ to turne you out of his house in Heauen, so turne not this your poore Tenaunt out

No reason indeede.

Good counsell.

of your house on earth. Though I would graunt it him, sayde the Gentleman, I think your father wold not release his right therein: I tolde you before, sayde the Iudge, that I had gotten my fathers good will therein, therefore if you will graunte him your good will, I should thinke my selfe much bound vnto you: sir, said the Gentleman, for that he hath yelded vp his interest, I will be aduised therein, it maye be that hereafter vppon some better consideration, I maye be allured, but as yet I will not. Nowe said the Iudge, that you haue giuen me a ful aunswere, I know whereto to trust: but seeing you thinke you haue done with me, I muste proceede further, for I haue not done with you. Bicause you are so straight laced against your honest Farmer, and that you are so desirous to haue my father your Tenaunt, and to put him out, it is impossible but some thing doth driue you to doe it: for as I sayde before, if you haue no greate Fine nor more Rent for it, than you had of this man, there is no reason to leade you to change your honest knowen Tenaunt, in whom you can finde no fault (as you confessed before) for a straunger whose conditions you know not: therefore I am fully perswaded, ỳ you haue or shal haue a greater Fine, or more Rent, or rather both, than you should haue of this Farmer, as before he wisely surmised: wherefore tel me truely and lye not, as you will auoide the daunger therof, how much did my father giue you for a Fine? then the Gentleman said, he gaue me no more, than one yeares Rent of my Farme: take heede sayde the Iudge, that you make not a lye: you were better to lie twice before some other than once before me: lies are deare wares I tell you in this Countrey: bicause my father was so loth to take this Farmers Fine, for the fine he gaue you, it made me iudge that the same did not amount to his Fine by a great deale: and bycause you required a quittaunce of my father, whereby you would haue the one discharge the other, it shewed that the fine receiued of my Father, was much more than your Tenaunts, which he should repay to my father, or else why should eyther you desire a quittance of my father, or he refuse to make you a quittance therfore: The presumptions are such, whiche before

Great presumptions.

I

I haue alleaged, that it is almost impossible but that the greatnes of the fine, did allure you to let it to my father. And besides that, to tel you flatly, my father hath bewrayde your fine to me, which I am sure in this case would neither lie on himselfe nor on you: therfore it is but a folly to conceale it, for it was spoken before too many now to be hid. Therfore tel me truely, and lye not, for if you do, you shal pay for a double lye, whiche will be smal to your ease: what Fine did my father giue you to make him a Lease: nay, speake the truth and shame the Diuel, the summe was too great for you to forget: you wer better tel truth and to auoide the daunger of lying, than to tel a lye, and neuertheless the truth be known. Then ỹ Gentleman gaue a greate sigh, and sayde nothing. Gentleman, saide the Judge, your holding of your peace is as good as a graunt, say either yea or nay, for I am indifferent: but this I tel you before, ỹ Fine is confest that he paid, therfore it is but folly to go about to hide that, that cannot be hid, aunswere me one way or other. Then saide the Gentleman, hath he confest it in deede: he hath broken promise with me: but seeing he hath confest he did giue it, I wil also confesse I receiued it. Howe muche was there of it sayde the Judge, forsoth it was two hundreth pounds in gold, said he: but if I had thought your father woulde haue kept his owne counsel no better, he shoulde neither haue hadde my Farme, nor I woulde haue had his Fine. I doubt that this great Fine, saide the Judge, went not without enhaunciug of the Rent, I praye you therfore tel me truely, should not my father haue paid you more Rente, than this your Farmer doth: no truelye, saide the Gentleman, and if you wil not truste me, I haue the counterpaine of the Lease, here to shewe: and with that, he toke out of his bosome the Lease and shewed it to the Judge, wherein there was no more Rent to be paide, then the auntient and old Rente, whiche the Farmer confest to be true: and then the Judge, espying the ende of a Paper sticke out of his bosome, whiche was by the meanes of taking out his Lease, said to the Gentleman, what writing is that, that hangs out of youre bosome: doth not that writing belong to your bargaine: at whiche

The hanging out of a Paper brought out the truth.

time he durst not answeare for feare of lying, lette me see it I pray you, saide the Judge: whereto the Gentleman was verye loath, but there was no remedie, the Judge would needes see it: whiche when the Judge had read, he saide to the Gentleman: here is a great Bil of debte, it seemeth hereby that my father oweth you a greate deale of money, but I feare either you cannot or wil not tel wherefore he doth owe it you. This is a very strange debte that is vij. yeares a paying: I pray you tell me, wherefore doth my father owe you thus much as is contained in this Bill? the summe is not so small, but that you may well remember what you solde him for it. Wel, seeing you wil not speake, I smell wherefore it is: Farmer, said the Judge, what Rent didst thou pay to this Gentleman euery halfe yeare? forsoth saide he, I paide tenne Crownes at euery halfe yeare: and at what dayes, saide the Judge, did you pay your Rent? Truly, saide the Farmer, at Michaelmasse, and at the Annuntiation of Marie the Virgin. Nowe I perceiue I gesse truely, saide the Judge, for it is manifest hereby, that this great Fine went not without enhaunsing of the Rent, for, as muche Rent as is to be paid by the Lease euerie halfe yeare, so much, and euery half yeare, at the same dayes and times during the Lease, is to bee paide by this Bill: whiche apparantly sheweth, that this Gentleman hath racke his Rent as much more as it was. It is not for nothing, that the Cat winketh when both hir eyes are out: so here it appeareth what was the cause that you and my father were so loath to undoe your bargain and graunt. If this great Fine, and this raising of the Rent hadde not bene, you woulde not haue bene so earnest against this your Farmer, neither yet would you haue denyed me my request as you did: but now to be plaine with you, whereas you thought that this Farmer was ouercome and vanquished by your witnesses, and that he shold lose his Farme, it is fallen out cleane contrarie, for the witnesses that you brought to confounde him, haue condemned you, through Gods good prouidence. Therfore, that that I did, was by policie, to make you beleue you had ouercom this Farmer, to fetch you further in, & to see how you would haue vsed

him

him if you had prevailed. Your denying of my request hath gained you nothing: for if you had gently inclined to my desire & ben willing to shew this Farmer favor at my request (though he stode in no such need of it) perhaps I would not have sifted you so neare as I didde. Thus you may learne, that the graunting of a trifle at somtime, is better thã performing of a weighty matter at another time. And nowe though you meante mischief to your Farmer: God hath turned it and muche more to your selfe. You thought to have undone him by enriching your self, but you have not hurt him, but shamed and empoverished your self. Though my fathers courtousnes made him offer you such a fine: yet you should have had more wit, than to have receiued the same. O sir, saide the Gentleman, there was a great fault in him, bicause he did offer it: then said the Judge, as gret a fault was in you, bicause you didde take it. Then saide hee againe, if he had not offered it, I shoulde not have taken it. To whom the Judge said againe: And if he had thought you would not have receiued it, he would not have proffered it. You are a Gentleman, and as I vnderstand, of good knowledge and learning, whereby you shoulde rather have counselled him to goodnesse, than consented to him in wickednesse. O sir, saide the Gentleman, it was long ere I woulde yelde vnto him, and I tolde him al the daunger of it. Then saide the Judge, you have bewrayed your owne follie: hereby it appeareth that you were in more fault than he, that knew the daungers, and did fall into those daungers: a foule shame it were for one to giue an other warning of a pit, and to fall into the same pit himselfe. He committed that evil to whiche he enticed you: but you committed that mischiefe, whiche you aduised him to shunne. Then the Judge called for his father to be brought before him, and when his father came, the Judge saide: O what an vnfortunate son am I, that must be enforced to giue iudgement againste mine owne father: naturall affection willeth me to pleasure my father: but the obedience to my Prince doeth persuade me to punishe my father. I am so wrapte in the Net of Necessitie, that there is no way to auoide the mischiefe. If I giue iudgement

It is true.

Marke this.

on this Gentlemã as he doth deserue, and saue my father from that he deserueth: then I shal not only be a partiall Iudge, and so a false Iudge: but also I shal thereby procure mine owne confusion. If I give true iudgement, as a iust Iudge ought to doe, then many wil detract me, and speake euil of me, yea, and whē they sée me go in the streete, wil point at me, saying: Behold the wicked and hard harted son, that gaue cruel iudgement against his owne father. Well, of two euils the leaste is to be chosen, I were better to please GOD, and obey my Prince in iudging truly, than to auoid slanderous reportes of the witlesse by iudging vniustly. O how loth I am to do ỹ I am enforst to do. And with that this yong and notable Iudge began to ware very pale, and so swounded and fell out of his chaire, whom euery one then present thought to be dead.

Siuqila. But he died not (I hope) for it had bin great pitie he should, for that he was both wise, lerned, & a righteous Iudge.

Omen. No, they recouered him at that time, but they were enforced to carry him home presently, as one liker to die than to liue.

Siuqila. What became then of the Gentleman, and of his father?

Omen. They were both committed to prison vntil the next day, when another Iudge gaue iudgement againste thē. They had the law extremely executed on thē, for their making hurtefull lyes before the Judge, according as in our former talke I declared to you: besides that, the Gentleman for taking that Fine, and the Iudges father for giuing the Fine, gaue ỹ fourth part of al their goods, wherof the King had the one half, and the other halfe was solde and equally distributed among their poorest neighbors. And the Iudges father for hiring his neighbors Farme without his consent, and the Gentleman for letting it without his Tenants consent, had their Houses & grounds belonging to them taken from them, and were let to their next poorest neighbor for the space of seauen yeares. And bicause the Gentleman did dwel in his frælande, the Farmer thereof paid his Rent to the Gentlemans wife, for the maintaining of hir,

A good iudgement for those that hyre Houses from theyr neighbours.

and

and hir children. And there was a Proclamation made, that whosoeuer did let or set eyther house or grounde to either of the for the space of seauen yeares, shoulde forfeite their house they dwelled in, and the ground belonging to the same, to the King. And moreouer, the Judges father did sweare on his backe and bosome for the said terme of seauen yeares, these wordes following: This man practised to put his neibor out of his house.

Siuqila. Truly he had bin better to haue bene content with his old, than in that sort to haue hyred a newe house. Surely, I like the law wel, but I like the executing of it better: I beseech you tel me, had the Gentleman no moe houses to dwell in?

Omen. Yes he hadde one other of his owne, else he shoulde hardly haue hyred one: for fewe woulde haue bene his Landlorde, thereby to make themselues no Landlordes.

Siuqila. But what iudgemente was giuen on them for enhauncing of the Rent?

Omen. Truly the Gentleman for the same was adiudged, to receiue for vij. yeres but one half of the Rents of al his landes: and the other halfe was yerely so long imployed on pore mens children, to traine them vp in Learning. And the said two hundred pounds that the Judges father gaue to the Gentleman for a Fine, was equally giuen and distributed among the three witnesses that vttered the truth on the Farmers side.

Siuqila. Out of doubt this matter was wel and wisely handled, the yong Judge was worthie to be commended, the offenders had that they deserued, and the three honest witnesses wer condignely rewarded. Our countrie is not altogither barren of good Landlords and Gentlemen, besides our famous & worthy Prince, which do take very easy fines, & neuer inhãce any rẽts.

Omen. Then I perceiue your Prince and such Landlordes can lacke no Tenants, no more than your great Benefices can lacke Parsons or Vicars. I would iudge, that such as pay smal Fines, and haue their Farmes by the olde Rent, that they are a great help to the pore Artificers that dwell nigh them.

Siuqila. Wherein doe you thinke that they shoulde be suche helpe to them?

Omen.

Omen. Forsothe in the selling of their corne, cattell, milk, butter, and cheese, with their other profittes that doe rise of their olde rented Farmes.

Siuqila. How so I pray you?

Omen. Bicause they doe sell the same a greate deale better cheap (as good reason is) than they do, that pay such great fines, and racke rents.

Siuqila. Indeede it were great reason they shoulde so doe, but they that haue their Farmes by the olde Rent, doe rather sell their corne and cattell more deare than the other: for they hauing no such need, do kepe their corne and cattel, and other profits vntil they be more scarce and dearer, and so do sel the same to the most aduantage. Yea besides that, they are so grædie, that if they may haue but one halfpennie in a Bushel ten or twelue miles off, they wil carie it thither, rather than their neighbors shal haue it that dwell within a mile of them, though somtime they haue lesse there than they might haue had at home. And ỹ poore Tenantes, that paie great and excessiue Fines, and rackt Rents, are of necessitie constrained to sell their corne aforehande, yea perhaps, halfe a yeare before it be ripe, whereby for readie monie they haue not the halfe it is worth. And furthermore they are constrained daily to carie their commodities to the market, as sone as they are readie: so that theirs are all solde, and perhaps they are readie to buie, before the other that haue their Farmes by the olde Rent begin to sell.

Against reason

Omen. Surely it is pitie it should be so suffred: there riseth a great inconuenience therby. They that should help to ease the poore, are an occasion of empouerishing the poore: and they that haue their Farmes cheapest, do sel their commodities dearest.

Siuqila. It is so: they that kepe their corne, butter and cheese vnto the lasse ende, doe saye, that were it not for the keping of their corne in store with their other profittes, the markets wold be vnserued: so that it is for a Common wealth, and that therefore they are to be commended.

Omen. Their words do shew fairer than their deedes do declare. I wolde say, that they meant wel, and that they did it for

a Common wealth, if they did sell then their corne and commodities by the same price (or cheaper) as the other sold theirs that first serued the markets, or that were driuen to sel soon, to serue their necessitie. But bicause they sel them dearer, it is manifest that they keep their corne & commodities so long vnsold, rather for their own gaine, than for the commoditie of their countrie. Such an enormitie woulde not be suffred with vs.

Smqila. That, and many moe are daily permitted with vs. Wel, thoughe your Countrie exceede all the Countries in the Worlde, for good Landlords: yet we haue diuers, as I said before, that are so godly and zealous, that they will neither raise their Rents, neither put out any of their Tenantes, vnlesse it be for some great and worthie cause. And amongest all others I wil tel you of one, whose example I woulde to God that many would folow.

Omen. You haue told me of diuers abuses in your countrie, tell me now of one good example.

Smqila. With al my heart. I heard it credibly tolde, that a noble man with vs of great fame, of good report, and generally welbeloued, had a certaine Tenant, who though he hadde hys Farme without Fine, and by the olde Rent, yet prospered but meanely thereon: nigh whom, or not very far off, dwelled one more greedie than godlie, and more couetous than charitable, that went to the owner of the same farme: who when he came to him, saide: It may please your Honor to vnderstande, that you haue a farme in such a place, and suche a man dwelleth in it, if you will be so good as to let me be your Tenante, I will giue you thus much for a Fine. I cannot lette it vnto you, said the owner of the farm, for there is a Tenant in it already, whō I would be loth to put out. Sir, said the fellow, he is a very ill husband, and he doth not thriue on it: and surely I thinke he either doth not pay you his Rent, or else shortly I fear he wil not be able to pay it. Trowest thou so? said the Lord of the Farm, belike he is an ill husbande, for he hathe his Farme cheape ynough. Wel, said the Nobleman, come to me suthe a day, and I wil then talke further with thee. And so the same Cater-

An excellent example of a good Landlord

pillen that desired his neighbours Farme departed. After which, the said Nobleman sent for his Tenant, to whom he said when he was come to him: sirra, I understād, that you are an ill husband, and cannot thriue on the Farme that you haue of me. And moreouer, that you doe not paye me my Rent: and that within a while you wil not be able to pay it, you runne so far behind hand. I beseech your honor, said the Tenant, to credite no further of me than I deserue: the truth is and I muste confesse, that I haue not much prospered on it; but the same is neither through negligence nor ill husbandry, for my stocke is much decreased through the death of my Cattell, besides many other great losses and hindraunces that I haue had: but as for your Rent, what shift soeuer I made, I thank God, I haue alwayes paide it from time to time, and neuer haue bene behind withal, nor I truste neuer to be: whiche, if you wil not credite, your Bailife, I am sure, wil not deny, but that he hath at euery Rent daye receiued it. Then saide the Nobleman, if it be so as you saye, I am the more glad. I am sure you paide no Fine for it, neither haue I raised your Rent, therefore it woulde grieue me if you shoulde not thriue on it, especially through euill husbandrie. As for losses other wayes, as the death of your cattel, and other casualties, you must be content and giue God thanks therefore: God can and wil prosper you better when it pleaseth him: wherfore take paciently and thankfully what he doth sēd, for pouertie and riches come both frō him. And if you decay or be impouerished, so it be not by your owne follie, you shall not want aide of me, therefore play the good husbande. The Lorde saue your life, said his Tenant. Then said the Nobleman: thou mayest see I haue dealt wel with thee, for I haue beene offered roundly, to displace thee, which some woulde not haue refused. And bicause thou shalt be sure this is true, come suche a day to me, and thou shalt heare more: but be of good cheere, for neither mony nor friendship shal allure me: and see thou faile not to be with me as I haue appointed thee. Wherwith his pore Tenāt was faine, and went merily away.

Omen. What followed then, proceede on in your tale.

Siuqila.

Sinqila. At the day apointed they both came as he willed the, but before the greedie Fine-offerer came, ye pore Tenant was placed priuily behind a cloth, where he might heare what was said. And then the Nobleman said: welcom my friend, hast thou brought me the mony that thou offeredst me for a Fine for my farme? to whome he gladly answered: Yea sir, that I haue: to whom the Nobleman saide, I perceiue thou knewest I lacked mony, & so I do indeede, it could not come in a better time than now. But I pray thee tell me one thing, is my Tenant an vnthrift or an ill husband that now hath it? Yea truly sir, said he, he is a very pore man, and far behindhand, and it is thought he wil not in a while be able to paye the Rente. I tell you for good wil, & as you shal find it. If it be so, saide he, I am beholding to thee: wel, it is meet to haue witnesses at our bargaine: and therwith his pore Tenant came from behind the cloth, who hearde al that was spoken: whom when the other sawe, he was something amazed, thinking then that al was not wel. And then the Nobleman saide to his Tenant, you may see sirra, that I maye haue a good fine for my Farm of this man, wheras I had none of thee, who though he gyue me a Fine for it, yet hopeth to prosper on it, though thou without a Fine canst not prosper thereon. Besides that, this man telleth me that thou arte not able to pay me my Rent: nay it should seem that it is vnpaide already. Sir, saide the pore Tenant, I haue hearde euerye worde what he hath said, he speaketh it rather of malice to put me out of my Farme, than of any truth or good ground. I haue tryed that already, saide the Nobleman. Then with an angry countenance he turned towards him, that offred him the Fine to put out his Tenant, and saide: Ah Varlet, hast thou such an opinion in me, that Mony shall make me to do that which Charitie forbiddeth me to doe? Didst thou euer heare that I was a louer of bribes, or an vndoer of my Tenants, or so greedy of gaine, that I wold hinder the pore? Howe durst thou be so bolde, to procure me to that that I haue alwayes abhorred? thou knowest that I haue alwayes desired to succor the poore, and thinkest thou that mony can cause me to make my poore Teuauntes beggars? Thou

Marke this saying.

mightst indge that I were marueloussly changed, to beggar my Tenants to enrich thee withall. What Diuel did driue thee to deuise this drift? I vnderstand that thou hast too much liuing, and more than thou bestowest well: and this my pore Tenante hathe too little, and bestowes that well that he hath. Such cut-throats as thou art haue mony ynough to vndoe your pore neibors withal: but you haue none to do good: thou willingly wilt giue xx. l. to thrust thy brother out of his Farme: but thou wilt grutch to giue xx. groats for the defence of thy Countrie. O if euery one were of my minde, and regarded your mony no more than I do: so many should not be thruste out of their houses as be. Then the wicked Fine offerer said, I beseeche you forgyue me, I am sorie I haue offended you, this shall be a warning to me as long as I liue for going about to take any mans House or Farme from him. And then he was about to depart: nay, said the Nobleman, I wil not so leaue thee, thy faulte deserueth not so to escape: oh that there were a law to hang vp suche as thou, who in my conscience deserue more to be hanged, than the theef that doth steale for need. They steale through necessity, but thou and such as thou, steale with superfluitie. And the theef through need doth rob a man of a little money in his purse, but thou and such as thou steales needlesse, and robbes a man, his wife, and children of al the liuing they haue. Therfore by your leaue, you shal not escape my hands so.

Omen. What did he with him then I pray you?

Siuqila. He caused him to be openly set in the stocks, wherby his doings were not onely blazed abroade, but also many wondred at him, for his vncharitable doing.

Omen. I thinke none that hearde of it woulde proffer anye Fines to ye worthy man, to displace any of his Tenants. Doth he that handled the Fine-giuer thus, fauor Gods word or not?

Siuqila. Yea that he doth and that mightily.

Omen. It appeareth Gods word taketh roote, and worketh greate effect with some of your countrie.

Siuqila. With some, say you: nay with a great sort thanks be to God, & I hope it wil work more effect ere it be long. I wold

fayne

faine knowe of you, whether any of your Landlords, eracte on their Tenants, to giue them certaine boone dayes to plowe their ground: and to be readie when they commaunde them, to helpe with their Weanes or Carts to carrie home their Wood, Hay, Corne, or other things when they stand in neede.

Omen. Truelye none with vs knowe what boone dayes doe meane, none with vs doe trouble their Tenaunts, to carrie anye thing for them: for the Gentlemen and other of greater liuings, haue carriages of their owne, to serue their owne turn: for they thinke their Tenaunts stand more in need of help than they, marrie they vse their Tenants so curteously, and loue the so heartily, that their Tenants offer of their owne good wils to helpe them with their carriage, but they moste commonlye refuse it, and will not suffer them to do it, vnelle in a time of great necessitie, for they wil not hinder their Tenauntes to pleasure themselues. They knowe that one dayes carriage (especially at some tyme) wil hinder a poore man, therfore if they haue not carriage ynough of their owne, to do their bulines, they wil rather hier other mens Carts with their money, than to hinder their Tenaunts, to saue their money: naye, there are manye Gentlemen and other of higher degree with vs, that haue more Carts and Plowes, with Cattel to furnish the same, than wil do their owne businesse, euen purposely to aide and helpe their poore Tenants and neighbors therewith, when they stande in neede: and a poore manne cannot so soone haue an Ore, a Horse, or a Cow, miscarrie, but wel is he that can bring them first another Ore, Cow or Horse, to helpe their want withal.

They of *Manquisun* know not what boone dayes do mean.

Few Landlords do so.

Siuqila. And is this commonly vsed with you?

Omen. Yea truely almost in euery place.

Siuqila. And with vs it is almost in neyer a place: I perceiue that all degrees follow Gods word so earnestlye and zealouslye with you, ỹ therfore it exceedeth all the countries in the world. I wil not say but there may be some one good man here & there with vs, ỹ if a poore mã haue an Ore, Cow, or Horse, miscarry, wherby their Plow is like to stand stil, or their children wante milke, wil lende the, or perhaps sel the vpon a price, to be paide

at a day, a Cowe, Ore, or Horse, to supply their necessitie: but to giue them a Horse, Cowe, or Ore in that case, I feare there are very fewe. Marrie I thinke there are mo, that are so greedie of their Rent or of their debts, that if a poore mã be behinde with his Rent, or lacke money to pay his debts, wil rather plucke away one of his kine from him, or an Ore, or Horse from his Plow, wherby his Plow shall stande stil, or his childrẽ wants milke: of this sorte I thinke we haue moe than of the other. I perceiue then that the Tenantes with you are not muche troubled with their Landlords, for carriage.

Omen. No verily, I haue tolde you the very vse of our countrey therein. I would all the Tenaunts in your Country were no worse vsed in this behalfe, nor in any other than ours be.

Siuqila. I would they were not: some of our Tenants wold thinke they were wel, if they were but halfe so wel vsed. But though some with vs be wel vsed: yet am I sure that al with vs will neuer so wel be vsed. I wil tel you a prettie storie touching this matter if you wil be content to heare it.

Omen. Yes I will both heare it, and marke it attentiuely; therfore begin it when you wil.

Siuqila. There was a Noblemã had a great deale of timber or stone, to be carried, for certain buildings ẏ he had in hande: wherupon he was constrained to sende to all his Tenants that were any thing nie him, & other of his friends besids, to requeste thẽ to help him wt the cartage: which to do, some wer very loth, & some promised with a faire outward shew, though inwardly they were vnwilling, but few or none durst denay, for feare of his displeasure: wherby at ẏ day appointed he had a great cõpany of Cartes, ẏ brought the stones or timber for his sayde building: & when they had all vnloded, he called vnto him them that came with the Carts one by one, saying vnto thẽ: I thank you my friends, for the paines and trauel you haue taken with me this day. And thẽ he said to one of thẽ: now tel me truely I pray you, whether did you help me with your Cart to day, for loue or for mony: for soth my Lord said he, I came to you for good will & loue: I thanke you said he, carrie him in and let him dine ere

he

he go. (for he had prepard a dinner for al thē ỳ came to him for loue & good will) & then he said to another of thē: I pray you flatter not with me but tel me truly, whether you did come to help me this day, for loue or for mony: forsoth said he, I came to help your Lordship only for loue and good will: I thanke you said he euen withal my hart: carrie him in and let him dine ere he go. Then he asked another whether he came to helpe him for loue or for mony: my Lord said he, I am a very poore mā, & I might very ill haue come this daye but for pleasuring your Lordship, therfore I came for money: & mony shalt thou haue said he, and god a mercie to: & then he gaue him money for his labor: carrye him in, said the Lord, & let him drinke ere he go, & so he dronke ere he went. So that they dined ỳ came for loue, & they dronke & had mony, ỳ came for mony, & thus he went through & asked a great sort: and some said they came for loue, & some saide they came for mony. At last he came to one of the Carters, and said: I pray thée good fellow tell me truely, whether didst thou helpe me this day for loue or for mony: shal I tel you truly my Lord: saide he: yes I pray thée hartily said ỳ Lorde: truelye my Lorde saide he, I came for neither loue nor money: didst thou not saide the Lorde, wherfore camest thou then: forsoth my Lorde saide he, I came for feare: nowe god a mercie good fellow, said the Lorde, I thinke thou haste tolde me truer than all the rest, I perceiue thou haste not fabled with me, thoughe many of them haue flattered with me: carie him in, said he, for he shal haue both mony and meate: and see in any wise that he sit at the vpper ende of the Table, and so he had both meate & mony and great thankes of the Lord, for his true saying.

Omen. Nowe surely he was a good fellowe, I dare saye hée spake as he thoughte, whereas fewe of them thoughte as they sayde. There are many I thinke in your Countrey, that helpe their Landlords with their Waines and Cartes, more for feare than for money, and more for mony than loue: but all the Tenants euerye one in our Countrey (none excepted) doe helpe their Landlordes onely for loue, and neither for money nor feare.

Sinqila.

Siuqila. Surely it appeareth therby (if you had said nothing else) that your Landlords are godlye, and your Tenauntes are louing. Now sir let me go further with you: do your Gentlemē and rich men take and enclose their Commons, from the poore Artificers, Labourers, or from them that dwel in small Tenements and Cottages?

Omen. I marueil why you doe aske me suche a question: I tolde you before that our Landlordes and all other, did not onlye so remember the shorte sentence of Christe and followe it, (whiche is) Doe as you woulde be done vnto, that they will doe nothing to their Tenauntes, nor to anye other, but as they woulde that they shoulde doe to them: and doe you think that if they were Tenauntes, and their Tenauntes theye Landlordes, that they woulde wishe they shoulde enclose their Commons from them: no I warraunt you. Naye our Gentlemen and Landlordes, doe not enclose their Commons from their poore Tenantes, but enclose their Cōmons for their poore Tenants.

The enclosing of the Cōmons in *Mauqsun.*

Siuqila. That is very straunge, I pray you let me heare your further meaning therin.

Omen. The taking in and inclosing of the Commons with vs, is suche a commoditie to the poore Tenants and Farmers, that they are marueilous desirous to haue their Commons enclosed.

Siuqila. And contrarie, much inclosing of the Commons with vs, is such an impouerishing of their poore Tenants and many Farmers, that nothing doth vere or greeue them more than the taking in of the Commons.

Omen. Yea, but if youre Gentlemen, Landlordes and your inclosers of Commons woulde doe as they doe with vs, then your poore men, Commoners and other Farmers, would desire to haue their Commons inclosed and taken in as wel as we.

Siuqila. I pray you tel me, after what sorte therfore, is youre Commons taken in and made seuerall?

Omen. I will tell you: but firste by the waye, when poli-

tike

like heads and wise wittes, had considered and found out, that it woulde be marueilous profitable for our countrey, to haue their Commons inclosed, they beganne to procure to bring it to passe: but it seemed so hurtful to dul heads, for the poore sort and the Farmers, that they in no wise would graunt vnto it, for that they had all the commoditie thereby, and the Lordes of the soyle and the Gentlemen had little or none: thinking the would haue all or the best part from them, if they should be enclosed. But the Lordes of the soyle, and the Gentlemen with the wiser heades perswaded them, saying: You see good fellowes, and our louing Tenauntes, we haue euer loued you and vsed you well, and as we woulde doe to you, so we woulde haue you to doe to vs, if we were in your case: be not therefore wedded to your willes, but rather regarde good Counsel and reason. We see you haue among you much grounde and little gaine, muche toyle and small profite: Sommer can scante gette you that whiche Winter consumes: If eche of you hadde but the third parte of your grounde enclosed, that you haue nowe in Common, it woulde fede you moe cattel, bring you more Hay, yeld you more Corne, and last you muche longer: wherby you shold haue more profite, and lesse paine, and more pleasure, and lesse toyle. Some of you that had store of fodder, woulde stay from putting in your Cattell into the Commons, vntill the grasse were well growen, and fully sprung: other of you that haue not to fede your Cattell withall, will not consent to tarrie so long, beyng driuen through necessitie to putte youre Cattell on the Commons before it haue a head: so that sodainely you shoue on such a number of cattell, on a great deale of ground, but a small deale of grasse, that, what with their hungry eating, and their great trampling, your Commons is consumed in a moneth, the third part whereof inclosed, would haue serued well a quarter of a yere. And whereas the one halfe of your Arrable ground and medowes, are common euery yere, for euery mans cattell to go and fede on: if the same be inclosed and seuerall to your selues, your Medowes will beare you Hay euery yeare, and you may sowe your Arrable lande euerye yeare, or as ofte as you liste,

Good counsell.

Few such Landlords.

according to the goodnesse of your grounde: so that by this inclosure, you shall haue yearely a marvellous commoditie and profite, more than euer you had before. Wherefore, if you wil be rused by vs, as you may well credite vs, (for we feare God so muche, that we had rather hurte our selues than hinder you) we that are Lords of your soyle and Grounde, will be contente to sette menne on worke, to enclose all your Commons and Grounde in suche parcels as we thinke méete: and we, of oure owne costes and charges, will paye for the inclosing thereof: partlye for that we woulde haue you to prosper and thriue on oure Grounde: and partlye for that manye of you haue not money to lay out: and if we be too muche burthened thereby, you may, if you shall thinke good hereafter, of your owne good wil, as you are able, (not that we can claime it of duetie) something ease vs. And if when it is inclosed, you mislike our dealings therein, or that we haue not done vnto you, as we would in the like case you shoulde doe vnto vs, throwe downe the ditches then a Gods name, and kéepe it in common, as you did before. And when they had made an ende of their saying, theyr Tenauntes hearing them speake so reasonablye, and offering them suche curtesie, saide all wyth one voyce: O worthy Gentlemen, and our most louing Landlords, do whatsoeuer semeth good vnto you: if you lack Grounde or anye thing that we haue, take what you wil, and leaue vs what you list, for we are sure you mean vs no harme, but pretend our profite.

Siuqila. What did the Gentlemen and their Landlords then I pray you?

Omen. What did they, say you? as though they would break their promise. Thoughe you thinke that manye with you promise much, and performe little: there are none with vs but that wil promise little and performe much. And therefore you néed not doubt, but they did as they said: for when the time of ẏ yere did serue, they set a nũber of poore men on work, which did not onely ditch it in suche conuenient parcels, pastures & closes as they did appoint: but also they did set the same with quick-sets, and so they paid them their hire out of their own purses.

Siuqila.

Siuqila. The quick-setting of it might haue bin spared, vntil they had seen that their Tenants would haue liked wel of their doings or distributing the Ground, or not.

Omen. No, they neuer doubted their mislikyng of it, for they were sure, ỳ they? Tenants were so reasonable, so tractable, & of suche contented minds, that they would not throw it down againe, but accept their doings most thankfully and louingly.

Siuqila. So they might wel ynough: yet I beleeue there are some with vs, so vnreasonable, so insensible, so intractable, so incredible, so wilful, so mistrustful, preferring wil before witte, and custome before reason, and regarding their confused Commons, that bring pouertie and paine, more than necessarie inclosure, that bringeth profite and ease, that if wise men shoulde offer them so, or they? Landlordes shoulde proffer them so, that woulde not take it thankfully, but refuse it obstinately. What distribution was made thereof among the Tenauntes, when the same was inclosed?

Note here.

Omen. Suche as I am sure you will not mislike. The diuision of the inclosed was on this sort, euery one according to the proportion and stint of the Cattell allowed him to kéepe on the Common, (whiche stinte was suche, as that Commons shold not be ouercharged) hadde so muche inclosed Grounde allotted and appointed to his house or Farme, as woulde verye well kéepe and finde so manye Cattell moe, as hée was allowed or stinted to kéepe on the Commons: as if he mighte kepe tenne Kine or Oxen, he hadde so much Grounde of the inclosed commons as would kéepe or finde twentie Kine or Oxē: and if he might kepe fiue Horses on the Cōmon, he had so much Common in pasture, as woulde kéepe or finde twelue Horses. And if one mighte kéepe an hundreth shéepe of the Common, he hadde so muche inclosed Common allowed him as woulde very well kéepe and finde two hundreth shéepe: And if a poore Cottager myghte by his stinte kéepe a couple of Kine on the Common, then he hadde as muche of the Commons inclosed annexed to his Cottage, and so to remayne forever, as woulde kéepe or finde hym fours Kine. And thus euerye

A good distribution.

Farmer, and euery Tenant, Cottager and other, had so much incloſed grounde of the Commons allowed them to belong to their houſes and Farmes for euer, as would very wel keep and find so many cattel mee as he was allowed and ſtinted to kepe on the bare vncloſed Commons, and that ſuch incloſed ground as lay moſt nearest and neceſſarie to their houſe or Farm. And euery Farmer and Tenant beſides, had all their arrable lande and medowe incloſed that did belong to their Tenements and Farmes, which before lay open and in-common: ſo that by this incloſing of their ground, they had & haue yerely, a maruelous commoditie and profite, more than euer they hadde before. And for that thereby their commodities were ſo muche encreaſed yerely, out of euery twenty acres of medow and arrable lande that belonged to any Farme, was taken and reſerued one acre: and out of euery tenne acres, halfe an acre: whereof euery Cottage that had neither arrable land nor medow belonging therto, had two acres of incloſed arrable land, and one acre of meadow incloſed, annexed to the ſame, to finde the poore Tenaunte bread corne, and hay to ſuccor his kine or other cattel withall.

Siuqila. Hereby it ſeemeth, that the Lords charges of the ſoile was very great in the incloſing of al theſe commons, and other ground.

Obſer. Their charges were not ſo greate, but the gaines were greater: for al the reſt of the incloſed grounds that did remaine, the Lords had the ſame freely to themſelues: whiche beſides the great profit to the Tenants, was no ſmal commoditie to them. For ſome Lordes of the ſoile had within their Lordeſhips, two or three thouſand acres of waſt or common ground, whereof none kinde any particular portion belonging to their houſe or Farme, whiche before was little or no profite to the Lordes of the ſoile: but being incloſed it was no ſmall portion that came to their ſhare. And thus they gotte themſelues much ground which they neuer had before: and made their Farmers and Tenants liuings better than euer they were.

Siuqila. Surely, this order of incloſing of the Commons in your Countrey, is a great gaine to the Lordes, an enriching of

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the Tenants, an increasing of corne, a great breeding of cattel, a pathway to plentie, an augmenting of wood, a power to your Prince, a strength to your Countrey, and a common commoditie. But let me aske you one thing: In some Lordships perhaps (where the grounde is verye fertile) there is little or no Commons, but Arrable and Meadow, with small portions of grasse grounde, which are portions appointed or limited to Farmes and Tenementes: so that there was little or nothing to spare for the Lorde.

The commoditie of inclosing in *Mauqsium*.

Omen. There euery Tenant doth inclose his own ground, of their owne charges: yet their Landlordes, if they lacke money, do lend them mony therefore, vntil they be able to repaye them againe: and the Landlords are so goodlye and good, that of their owne costes and charges, they commonlye doe inclose the Medow and Arrable land that is taken out of the same, appointed to the Cotages, as is before mentioned.

Sucqila. Truly it is a very goodly deede, but I feare the greatest mischiefe is behind: for it is to be thought, that the Lords do raise the rents of their Farmes and houses, to whom these new commodities doe belong.

Omen. Trust me, these Farmers and Cottagers, thoughe they haue greater profites and commodities than they had before, do pay neither Fine, neither any more Rent than they did. Do you thinke that the Tenantes with you, could be content to haue their Commons turned into Pasture in this order, as we haue ours?

Sucqila. Yea I warrant you: but our Landlordes, or rather Lords of the Commons, wil not be in haste to do as yours do, though it woulde be a very great commoditie to them. Our inclosers of the Commons are not so kinde hearted as yours, for they must haue al or none: manye of them haue so incloled the Commons, that they haue closed themselues in, and shut al the rest out: but if they would take ynoughe for themselues, and leaue parte for euery one of their Tenantes, as your inclosers of the Commons do, many that are now most earnest againste inclosing of the commons, would then be vehement procurers

Greedie inclosers.

for the inclosing for the Commons. Surely, their insatietie is far contrary to true Christianitie. As the Commons are nowe vsed, they haue nothing, and their Tenantes haue something: but if they could be content with reason, or with lesse than all, they might haue too much, and their Tenantes inough. What harme were it for them to haue an hundred acres more than euer they had, & their poore needie neibors to haue an acre or two more than they haue? what were they the worse to suffer their neighbors to haue a simple breakfast, and themselues to haue a sumptuous dinner? truly, they are more than churlish that wil either eate al, or else eate not at all: or else wil not feede vnlesse their neighbors faste.

Marke this well.

Omen. They would euil do as many do with vs, that dwel in townes, whereto there belongeth no Commons.

Siuqila. What do they I pray you?

Omen. If a poore Artificer haue many children, or a greater charge than he is able to maintaine with his trade, by and by one goodman or other wil buy him a cow or two, and giue him them.

Siuqila. It is very charitably done: but howe shall he doe for grasse to keepe them?

Omen. He may better byre grasse hauing kine, than to buy kine, and byre Grasse besides.

Siuqila. That is true, he may so indede.

Omen. Yea, but this goodman doth not leaue him so, for if he haue no Grasse nor Pasture of his own, he will hire sufficient Grasse for them, and pay for the same: and also buy Hay with his own mony, to feed them withal in winter. They that would inclose al the Commons from their Tenants, and the poore, wil not, I trow, be taken with such a fault as this.

Siuqila. No I warrants you, they, their wife, and children should perish rather. Sir, you haue tolde me of many famous, wise & godly Iudges of your countrie, is there neuer a corrupt Iudge to be found in al your whole lande?

Omen. No not one, it is as harde to finde a corrupte Iudge with vs, as a good Vsurer with you.

Siuqila.

Siuqila. There cannot be a good Vsurer with vs, nor in any other place.

Omen. Neither can there be an euil or corrupt Iudge with vs: for the short sentence of Christ (which is, Whatsoeuer you would that other do to you, do euen the same to them) is so grauen in their heartes, that it bridleth them from bribes, and winds them from wrong. And because Christ persuadeth them to do it, therfore they performe it. Besides that, reason teacheth them, that if they were oppressed or had wrong, and the oppressed were Iudges, then they woulde be willing to haue their matter heard with equitie, prosecuted without briberie, and determined speedily. And though our Iudges be suche, yet wée haue a very seuere lawe for the punishing of partiall bribing & corrupt Iudges.

Siuqila. I beseeche you shewe me the lawe therein.

Omen. Our law is, that if any Iudge take anye bribe or reward, or anye other for him by his consent, for any matter depending or to depend before him, and doth conceale it four and twentie houres, and so iudge contrary to equitie on the parties behalfe that gaue him the reward, he shal die for it without any redemption. His death shal not be according to the execution of the common offenders: for, first his hand shall be cut off, wherewith he receiued the bribe or reward: whiche hand shall be nayled on the seate or chaire where he dide sit, to feare the Iudges that shal sit there after him, to do the like: And his tong shall be cut out of his head, and shall be nayled vnto against the Iudges seate, and this shall be written vnder it: This is the tongue of the wicked Iudge that gaue false iudgement: that the Iudges that shall sitte there after him, maye thereby beware. The lawe of *Mauqsun* for Iudges that take bribes.

Siuqila. Your law herein is very seuere: yet surely corrupt and bribing Iudges are worthy to be so serued.

Omen. How many Iudges hands and tongs are nayled in your Iudges seates?

Siuqila. Not one.

Omen. If euery Iudge with you had bin thus vsed, that haue

rewards

rewardes or bribes in this case, for wresting the right, & wringing with the wrong, but for the space of foure or fiue hundreth yeres now past, and let al the rest go: I feare that fewe of your Iudges seates woulde haue escaped without a hand or a tong: but your lawes herein are not so straight as ours: and if they were, they woulde not be so wel executed.

Siuqila. You neuer spake a truer worde in your life: proceed I pray you, how is the reste of their execution.

Omen. Forsoth al the gold and siluer, that he shall receiue to do wrong or to iudge contrary to equitie, shal be melted, and then his mouth shal be holde̅ open, and it shal be powred down into his throate: whereby the money that he toke to defraude the innocent of their right, shal bereaue the couetous and wicked Iudge of his life.

Siuqila. The money might be put to a better vse than so, and not to be lost on that sorte.

Omen. It was not to be so lost, but that it will be founde againe I warrant you: for though it kil the wicked, it doth pleasure the honest and needie: for when he is deade, the same golde and siluer is taken out of him, and sold by waight to the Goldsmith, which shall be giuen to him that did reueale it.

Siuqila. Now surely, though this lawe seeme seuere, yet me thinkes it is necessarie: for what thing is more odible to God, and more hurtefull to man, than suppressing of right, and peruerting of Iustice: and what lawe can be too extreame for the offendors therein: and are not bribes or giftes, the meane to thys mischiefe: for *Munera pervertunt Iustitiam*, Giftes peruert Iustice. nowe if giftes, bribes, or (as some call them) Gentle rewards, be one of the chefest causes of this wickednesse, then no lawe can be too seuere for such bribed or corrupte Iudges. Oh, if al Iudges would wel weigh and consider the great othes they take, and the maruellous charge is giuen them, when they are made Iudges: they would (if they had anye sparke of the feare of God, or were not vtterly determined to go to the diuell) abhorre bribes, refuse rewards, reuile the bribe giuers, nay punish such offerers, heare the poore willingly, determine their

cause

taile spéedilye, vse no partialitie, and giue iudgement with all equitie. Wel, though some Iudges haue litle regarded this: the Iudge of all Iudges will one daye do this. But sir, is there no law with you for them that do offer or giue bribes?

Omen Yes that there is, and I thinke a better law than any you haue in such case. Whosoeuer offereth or giueth any gifte or reward, to any Iudge for any matter depending, or after to depend before him, shal forfeit the one halfe of al his goods: and the Iudge to whome the gifte is offered or giuen, shall haue it frely to himselfe, if he reueale the same within a day after. And if he doe not so reueale it, then the firste reuealer or bewrayer therof, shal haue it. And the King shall haue one fourth part of his forfeited goods: and he against whome the bribe or gifte is giuen, shall haue an other parte: and the other halfe shall be solde, and equallie giuen among the poorest neighbours of him, that offered or gaue the rewarde. For bribe-giuers.

Siuqila. If we had such a law with vs, and so well executed as yours, there would not be so many giftes giuen, to peruerte right as there be. But sir, may not one write to the Iudge in the behalfe of his friend, to request hym to be good vnto him?

Omen. We haue a law, that whosoeuer writeth to ỳ Iudge, or speaketh to him in the behalfe of anye in this case, he that so doth write or speake (except as a witnesse in the same matter) he shal be imprisoned three moneths. And shal find, on his own cost and charges, two of the poorest prisoners of the same prison meate and drinke, during all the same time. And if the Iudge to whom he dothe so write or speake, doe not reueale the same within foure and twentie houres, he shall be displaced oute of his office, and also shall finde, on his owne costes and charges, two children of his poorest neighbors during a yeare after.

Siuqila. Out of al doubt this is a worthy and necessary law: I woulde we had the like with vs, and so wel executed as your lawes are: and if it were sharper it were not amisse: for there haue bin moe matters delayd, mo iudgements staide, more falshod boulstred, mo true mátters wrested, and mo poore Clients hindred, through letters, and sending of rings and tokens, with

vs in one month, than there is with you in a hundreth yeares

Omen. I beleeue you very wel: but there is a greate fault in them that send such letters or tokens to the Iudges, and a great fault in the Iudges that accept them: but a greater fault for satisfying them that sent them. I told you, in our firste talke, of a worthy Iudge that receiued a letter, in the behalf of his friend, who feeling by the waighte, that it was a Bribers letter, and knowing it was only to write with the wrong: he put it vp into his bosome, and would neuer looke on it, before he hadde giuen iudgement on him, on whose behalfe it was sent.

Siuqila. I remember it very wel, you told it me at my firste being with you: surely hée was a famous Iudge: if Iudges woulde not reade the letters, in suche case sente vnto them, or winke as though they had not read them, vntil they determine the matter, or passe iudgement thereof, so manye matters that haue past by law on poꝛe mẽs sides, shold not be so lõg without their right as they are. I heard a womã say with weeping eies, that she had a matter hanged in the law seauen yeres, before it could be tried, and passe on hir side, and it was then eight yeres after, and yet coulde not haue iudgemente thereof: so that she thought, yea and said, that one that comforted and promised hir faire, was the chiefe occasion of hir staye from hir right: but I beleeue that he hathe sped neuer the better therefore. A pitifull thing: if it were hir right by the law, why should iudgement be staid: and if it were not hir right, why did the lawe giue it hir? Surely before God, it is as great a fault, to kepe one from hys right, as to defraud one of his right: Doeth not he with-holde a mans right, that wil not giue him iudgement, whereby to haue his right: At the last day God wil not delay the time, betweene the tryall of our sinnes, and his diffinitiue sentence, as some of our worldly Iudges haue done: for as soone as he shall saye to the wicked, When I was hungrie you gaue me no meate, when I was thirstie you gaue me no drinke, when I was naked you clothed me not, &c. And as soone as they shal say: we neuer sawe thée hungrie, thirstie, naked, &c. by and by he will giue iudgement on them, and will not stay iudgement thrée or

foure

foure yeares after, neither for letters, bribes, rings, nor for any mans pleasure: at which time he wil say: Go ye accursed into euerlasting fire prepared from the beginning. So that hereby it appeareth, that he wil giue iudgement moste quickly and spædily, both on the wicked and godly, as soone as their cause is tryed and determined. Therefore the Iudges of the earth were best to learne of Christ to giue righteous and true iudgement, as soone as any cause is truly tryed by the laive: for if Christe bidde thinke, that it is necessarie and good to staye iudgement, then he wil do it. And though Christe shall haue many thousand thousand matters to decide and iudge at the laste daye, hée wil decide, end, and iudge them all in one day: but some erthly Iudges haue had some one matter hang before them foure or fiue yeres: and yet when it was ended, and the Law had determined it, it hath bene as long (perhaps longer or not at all) ere he hath giuen iudgement thereof. Manye liue not a twelue monethe after they haue begunne the law, and can a man be sure to liue a dozen yeares, to see his matter ended? the greate delayes, long sutes, and vnreasonable expences, make manye that are maruellously oppressed and haue manifest wrong, either not to begin the laive, or throughe their importable charges (whiche they are not able to continue) are enforced to cease the laive, which their aduersaries that maintaine themselues with theyr goods, know wel ynough.

Omen. Yea, but we haue a notable Lawe with vs, for Iudges that kepe matters long before they end thē, or giue iudgement on them.

Siuqila. I beseech you shew it me, for such a law is very necessarie.

Omen. If any matter whatsoeuer it be, be not determined & iudged within three monethe, after the Bil of complainte bée once aunswered, the Iudge before whom the same dependeth, (if it be throughe his default or negligence) shal immediatelye vpon iuste proofe, be not onely displaced out of his said rowme, or office, and neuer permitted againe to be Iudge: but also therefore shall be imprisoned for the space of one whole yeare:

A law in *Mauritania*, that no matter shall hang in sute aboue three moneths.

beſides that, he ſhal forfeit the one half of al his gwdes: and the partie whoſe matter was ſo delaied and prolonged, ſhall haue the one halfe thereof, and the other halfe ſhall be ſolde, and the mony ſhal be equally diſtributed among pore ſuters, hauing then matters or cauſes, in the ſame Courte, to helpe to relieue them, and to proſecute their matters withall.

Siuqila. What a worthy country haue you? you haue a medicine for euery miſchief. I wold we had the like with vs, if it might conueniently be: but oure Iudges ſitte but at certaine times, and many of the parties that haue matters before them dwel ſo far off, and beſides that, they are troubled with ſo many matters, that it is impoſſible for them to ende euery matter in ſo ſhort a time.

A good and eaſy order for triall of matters ſpeedily.

Omen. Yea but if you had as we haue, then they might end them eaſily within that time as we do. For we haue throughout our whole country certaine Iudges appointed and limited for certaine townes, billages, and pariſhes, and none dwelling in theſe townes or pariſhes ſhal ſue or commence anye cauſe in any Court but only in that limitted and appointed vnto them. And alſo the Iudges, or ſome of them do ſit euery daye twice: that is, three houres in the forenoone, and three houres in the afternoone (excepte certaine dayes) and the matter is ſo ordered, that neuer a man, womã, or any that haue any matter or cauſe to commence or to complaine, ſhal therefore goe aboue a dozen miles at the furtheſt: whereby the Iudges may very eaſily determine and iudge euery cauſe, be it neuer ſo doubtfull, within that time.

Siuqila. Surely you make al your orders and laws with a maruellous good conſideration: but it may be, that the matters are delaied through farre dwelling of the witneſſes, or through their purpoſed abſence, ſo that the Iudges are not to be blamed therein.

Omen. That is true: but whoſoeuer are to beare witneſſe for any matter with vs, ſhal neuer nede therfore to trauel far, but ſhal be depoſed and examined before thoſe Iudges within whoſe precinct they inhabite or dwell: and for euery time that

any

ny such witnesse, shal make default and not appeare before the be said Iudges, to be deposed and examined vpon such interrogatories or articles (if they be not sick or impotēt) they shal forfeit therfore one hundreth poundes; or if they be not worthe so much, then the one half of all their goods: the one moitie whereof the party shal haue (for whose hindrance they refuse to beare witnesse) and the other part shal be equally diuided among the Iudges, before whom they shoulde haue bene deposed and examined. And if the witnesses be poore, and haue little goodes or none, they shall be emprisoned, vntill they be deposed and examined, touching the same cause. And likewise if any of the sayd witnesses haue any matter or cause to be tried by witnesses during the same time which they so refuse to be deposed and examined, no witnesse shal be suffered or permitted, to be deposed nor examined in their behalfe.

Siuqila. O famous Countrey, Oh worthye Lawmakers, but moste worthye Lawe obseruers: happye is that King that hath suche subiectes, that liue as thoughe they needed no Lawe. But what if anye of them that shoulde beare witnesse, take brybes, money, or giftes, whereby they refuse to be deposed or examined?

Omen. You neede not aske that question, there is none suche with vs: haue you any such with you?

Siuqila Haue we any such, quoth you? if I need not aske you the one, you neede not aske me the other: for whereas you affirme that you haue none such, I am out of doubt that we haue many such.

Omen. If you had such a Lawe so executed as we haue, then you would not haue so many such as you haue.

Siuqila. What is your Lawe for such I pray you?

Omen. Forsoth the same Lawe is for them, that is for the Iudges that receiue brybes or rewards. Their hand they receiued the Gift or Reward withal, shall be cut off, and their tong shal be cutte out, bycause they would not vtter the truth therewith, and shal be nailed in the Court where they shoulde haue bin examined, to make all the other witnesses take heede of ta-

king Bribes or Rewards. And lastly, the money shall be melted, and so poured into their throats, and they shal be so killed as the brybed Iudges ought to be.

Siuqila. But what if their gifte or bribe be no money, how then?

Omen. Then the same shal be sold, & the mony receiued therfore, shal be molten and giuen them to drinke.

Siuqila. A smal deale of such drinke wil quench their thirste. If euery one in our Country that haue deserued such a draught of drinke by your Law, had drunke it: so many true matters would not be suppressed as there haue bin, nor so many false causes could not carie that credit they do. Because you can tell me of no Bribed Iudges with you, whereon to execute this youre late told excellent Law: I wil tel you of a most wicked Iudge, of whom I heard by the way as I trauelled hither, that was well euen as he deserued: who was as yong as the Iudge you told of, that boulted out the truth against his owne father, but nothing so good as he was.

Omen. Wel it, and I wil giue you the hearing: I know you wil not report it vnlesse it be true, nor yet stand about to tel it, vnlesse it were straunge.

A notorious example of a detestable Iudge.

Siuqila. There was a very yong man, not very far from the Countrie where I was borne, who for his great learning, rare wisdome, commendable conditions, and modest maners, was, by the Magistrates and Rulers of that Country, chosen to be a Iudge, who vsed himselfe for a while in his office, so vprightly and so godly, to the iudgement of euery one, that none but were glad that they had suche a Iudge. In whose time, there happened two Gentlemen to be very conuersant togither, and to loue one another dearly, euen as though they had bene sworn brethren: and wyllies they were in this friendshippe, the one of them began to cast his loue on a certaine Gentlewoman, who being a great suter vnto hir, and yet could not obtaine hyr loue as he wisht, began to languish for hir loue, and was so sad and sorrowful therby, that the other Gentleman his deare frend, did not only much muse and meruaile thereat, but on a time, enforced

forced through verye sorrowe to speake vnto him, he said thus, or the like: Sir, I thought you had esteemed me aboue al other, but now I perceiue, that you loue some other better than mee. What occasion, saide the other, haue you to say so vnto mée? Haue I depraued you to anye man? you knowe my secreates more than anye: and you haue my companye more than any: and these are not tokens that I loue any better than you. Well said the other, though these doe argue, yet doe they not proue. Your body is sicke, as it is like, for you eate little or nothing, your sleepe is taken from you, and your mirth is cleane gone, which if they be not argumentes that your bodye is sicke: then they are manifest proufes that your minde is not wel. And if your bodie be sicke and you hide your disease from me, or if you be sicke in minde, and conceale the cause from me especially frō him that you knowe will not spare the best bloud in his body to heale your body, nor his goodes, counsel, nor trauel, to ease your minde; then I muste needes thinke (saye what you will) that you loue me not as you professe, nor esteeme me as I deserue. Then saide his friend againe: I knowe you loue me, and therfore I loue you againe, and that is, as well as my self. If you do so, saide the other, then you ought to let me knowe what so euer you knowe your selfe: vnlesse you thinke that your selfe will bewray your self, except you doubt your self wil deceiue your self, and vnlesse you thinke that your self wil betray your self. May that followeth not, said the sorrowful Gentleman: for though I loue you as my self, that maketh not that you loue me as youre self: be not angry I beseech you, I speake this rather to answer your argument, than that I doubt your loue. In déede there are very thoughtful matters in my minde, I would I had changed them for diseases of my bodye. And for that I haue kepte them close, to my great griefe, I wil now reueale them to you, as to my chiefest frend, I hope to my comfort: not doubting, but that as I tel you where my pain is, so I hope you wil procure some plaister to ease it. Then his friende saide, both vehemently, and as it seemed, faithfully: I protest here before God and you, if my paines may pleasure you, or if my purse may profit you, assure

your

your self of it, and loe here is my hand: if I may know the roote of the thing that worketh you this sorrow, I will plucke it vp, (and that with speed) if al my strength be able to do it. Well, said the other, seeing you say so, I wil no longer hide from you, who that doth wound me. You know that I saide not long since, that I loued you as wel as my selfe, but now I muste confesse vnto you, that I loue another better than my self, yea, and such a one, that I feare when she knoweth it, she wil rather frowne than fauour me, hate than help me, and cut me vp than comfort me. If I may know hir name & where she dwelleth (said his frend) I hope I wil finde a salue that will heale this sore: oh if you coulde, saide the other againe, I would neuer forget your frendship, And then he vttered hir name, and where he shoulde haue hir. Seeing saide he, you are in such a perplexitie for hir, I will not tarrie the writing of a letter, but let me haue your Ring for a token: but I pray you first tel me, are you wel acquainted with hir? very wel, sayde the sorrowfull Gentleman, and she loueth me very wel: but I feare, not so well as to marrie me. I am glad you haue tolde me thus much, said his friende, I will not therfore tel hir that you are sicke for hir loue, but of some other maladie, and desire hir to come and speake with you: who not knowing ye matter, I doubt not but I shal perswade hir at first. Then said the sorrowful Gentleman: if I doubted no more of hir loue, than I doubt of hir coming, I know I shold be hole of my disease within this houre: what, said the other, do you think she wil come so sone? yea I am sure of that, saide he, if you deliuer hir my Ring, but in anye wise tel hir not that I am loue-sicke: no I warrant you, saide the other. And so he went to the Gentlewoman with speede.

Omen. I praye you what good newes dydde he bring againe?

Siuqila. For wante of good newes hee broughte the Gentlewoman hyr selfe: who wepte for sorrowe, that he was so sicke.

Omen. It seemed by hir speedie comming, and by hir sodaine weeping, that she loued him wel.

Siuqila.

Sincilla. Yea and better than he thought, and after as well as he wished: but at that time though she fauoured him inwardly, she shewed it not outwardly, but as one friend would do to another. At which time, the sicke Gentleman said: surely Gentlewoman, I must néeds thinke my self much beholden to you, for this your spéedie comming to me: but a great deale more for so quickly easing me. Many Phisitions cannot help their patients though they take their medicines: but you haue halfe cured me without any medcine: therfore I must say, though your ciming be not great, yet your luck is very good. Sir said she, I haue half cured you without knowing your disease, and without giuing you any medicine, then it is very like I should throughly cure you, if I knew your grief, and did minister vnto you. That is very like, said he: and séeing your Phisick doth so much ease me at the beginning of my disease, I meane you shall be my Doctour stil vnto the end of my sicknesse. Sir, said she, if onely my comming without cunning can helpe you, you shal not long lie sicke. Then sayd he againe: if my seruice may pleasure you, you shall not long lacke a faithfull seruaunte. I thanke you for that, said she: and therewith she gaue him his Ring, that he sent vnto hir. Nay, saide he, you offer me now discurtesie, though it be not a sufficient recompence for your comming, yet I beséeche you kéepe it, vntil you haue a better rewarde: for séeing Phisitions take as much as this of their patients, for their comming to them, though they doe them no good, than you deserue a great deale more than this, that with this your once comming haue halfe cured your patient. You know sir, saide she, that Gentlewomen vse not to take money for theyr Phisicke: no more doe I, said he, offer you any, a golde Ring is no money: and though you wil not take it for a rewarde (though you haue deserued it for such a spéedie cure) yet I beséeche you take it with you and weare it, that therby you may remember to come and sée your patient. I am contente with that, saide she, so that you wil take another Ring of me, that whē you beginne something to ware strong, you may remember to come and sée your Phisitiō. I am very wel pleased with that, said he: and so they made a change,

and one of them toke anothers Ring, and then for that time the Gentlewoman his Phisition toke hir leaue, and so she departed.

Omen. The best learned Doctour of them al, could not haue eased him so speedily, and cured him so quickely as she didde. When he sent the Ring to the Gentlewoman, he thoughte she woulde not be so easily wonne to be hys Phisition, thoughe he knewe hir cunning was able to cure him: I doubt not, but if his Phisition plyed him as she beganne, he was not long in curing.

Siuqila You may be bold of that, for the same night he fel to his meate, and was so sodainly merry, that euery one that saw him, before like for to dye, so sodainely reuiued and most like to liue, did marueloussy muse therat. But the Gentleman that caryed his Ring to the Gentlewoman, & brought hir with hym, was not very merry: whō the other Gentleman his friend cōforted as wel as he could, saying: my friend be merrye, & whatsoeuer I am able to do for you be bold of me, & I wil recompēce your gentlenesse if I be able, I wold be loth you shauld be sick. Then he fayned that he was not sicke, but that his head aked a little. The morning next after, the Gentleman that carried hys Ring, & that fayned himself sicke, wente to the said Gentlewomā: how doth my patiēt? said she: very wel, said he: you wroght an excellent and speedy cure of him: I would to God you could help me so quickly: what are you sick? said the Gentlewoman: yea, said he, and therfore I come to craue your help: thoughe I helped him said she, more by chaunce than by cunning: yet perhaps your disease must be helped rather by cūning thā by chāce. And I do not thinke that you haue his disease: yes verily euen the very same: yet (said she) thoughe your disease and his be all one, perhaps your complexion and his are contrarie. I am lyke the grimde Priest, for as he coulde saye mattens on no portuse but of his owne, so I can helpe no complexion but one: therfore, said she, you were best to seeke you another Phisition, for I am sure that I can not help you: and take this for an aunswere, if I coulde I would not helpe you. The best counsel that I can giue

you is, in any maner of wise to take heede that you get not cold, for feare of coughing: and thus fare ye wel, for I meane to minister no moe medicines to day: and so she whipte awaye from her newe patiente, whome I thinke she made rather an impatient.

Omen. She was a good wise Gentlewomā, she smelt quickely wherfore he came: he fained that he would haue hir minister to him: but his meaning was to haue ministred to hir. He had quickly forgot his faithful promise to his frend: but tel me came she again to visit hir patient?

Siuqila. Yea that she did, within thrée or foure dayes after.

Omen. It was maruell that the patiente wente not to the Phisition, seeing the Phisition tarried so long from the patient.

Siuqila. His olde griefe began newely to grow, for lack of his Phisitions counsell or rather company: whereby he was vrged to go to hir, who bad him welcome merily, and asked him how he did pleasantly: whō he answered againe: I am better than I was, when you came to me, but not so wel as I was when you went from me: I knew that your honestie was so good, & youre care so great to perform your promise, that you would not giue ouer your patient, that you had promised to cure: wherefore I feared least you had bin sicke, and therby constrained to absent your self, thinking that though many haue cunning to helpe other, yet they haue least knowledge to cure themselues. Wherfore though it be something paineful, and daungerous for me to come so far, yet I was so boulde to aduenture, least I should perish for want of Phisick. Sir, said she, you coulde not dye for want of Phisick, seeing the Cittie is so full of Doctors of phisick. Then said he: there is no Phisition doth like me so wel as you, neither any can giue me so good medicines as you: & moreouer you haue one good propertie ẏ many of thē haue not, for manye of them take money and do no good: but you doe good and take no mony. I am glad, saide she, you like me so wel: and therfore, byeause you haue so good opinion in me, you shall not want my trauel nor paine throughlye to cure you, at the leaste if it lye in

him, I woulde I knewe him. Sir, saide she, do you think he is your faithfull friend indeede? Yea that I do, saide he, and whosoeuer should say the contrarie of him, I should like the worse of them. Then you woulde like the worse of me, saide she, if I shoulde saye so. I take you as my selfe, saide he, and I my selfe woulde speake nothing of him but that were true, whereas I might surmise other would say that were false. Be sure sir, said she, that whatsoeuer I speake, I woulde be able to proue. And certainely, thoughe I cured your disease, as you knowe by praise: so I am certaine I know his disease by speculation. I am glad of that wise, saide he, for when the disease is knowne, it is sooner cured. Yea but said she, his disease cannot be cured thogh it be known: and though he was a meane to cure you of youre grief, yet it lieth not in your power to helpe him of his disease. That is againste reason, saide he, it seemeth then that he hath a very strange disease. So strange it is, saide she. His sicknesse is such, that within this moneth no man on the earth coulde helpe him: and nowe his griefe is so far growne, that neyther man nor woman can cure him. You knowe, that youre disease was suche, that you could be holpe by none but by me: and as no medicine coulde cure you but one, so that medicine coulde be made but once. And what if your supposed friend haue the selfe same disease that you had? woulde not he desire the same medicine? And you know, you had that medicine to cure you withall, and it cannot be made againe. And if I coulde make that medicine againe, as I cannot, yet I woulde not make it, nor bestow that only medicine on him. And therfore seing his disease and yours is al one, and the onely medicine bestowed on you that woulde heale him: then he must either mend without medicine, or end for lacke of a medicine. Wife, said he, though you speake parabolically, yet I understand your meaning perfectly: but I pray you, know you this by proofe or by hear say? said he. Trust me, I know it by triall, saide she. Hath the vilaine, saide he againe, under colour of friendship, gone about to defraude me? Coulde he so falsifie his faithe, that I hauing but one Jewell in all the worlde, he would steale it from me? Ah husband, said his wife,

Marke this.

if I had thought you would thus haue taken it, I wouldy haue bene better aduised before I tolde it, I vttered it vnto you, to shunne a dissembler, not to fret at your foe. Wisedome willeth vs to heare things aduisedly, to take them patiently, and to mend a mischief politikely, or if it be past helpe, to auoide the like wisely. Therefore good husband, take him as you find him, scrape him out of your Booke of faithfull friendes, and write him in the scroule of false forswore dissemblers. Your counsel wife, said hée, is very good, if I could follow it: but my hart is so ful, that the next time I sée him, I will be reuenged on him. Then his wife with weeping teares, fel downe vppon hir knées, and said vnto him: O husbande, will you wound hir that hathe healed your wounde? Will you giue hir poyson that hathe giuen you a preseruatiue? And will you procure hir death that hath saued youre life? Remeber your promise vnto me that you made before we were betrouthed. Wife, said he, I bothe remember it, and will performe it: the wounding of mine enimie is not the hurting of my friend: my friend doth not feele the smarte of my foe: therefore if I cut my enimie, yet I wounde not my wife. Yea sir, said she, but if you kil your foe, do you not kil your self? And if you kil youre selfe, shal you not kil youre moste louing wife, which is your owne body and your owne selfe? Can furious fighters so moderate themselues, that they can strike where they liste, and hurt no more than they meane? And can furie perhaps them, to staye their stroakes when they liste? You knowe that fewe fight with patience, nor strike with reason. Anger and Reason seldom dwel togither, the one cannot abide the other: Where Anger is, he driueth awaye Reason, and where Reason is entertained, he doth driue from thence Fury. But if Fighters were fenced with Reason, as they are armed with Anger, then so much harme woulde not come of fighting as doth. Therefore my good husband, seing Fighters seeke rather to sheade bloude than saue bloude, I beseech you take héede you fight not, neither giue any quarrell to fight. You knowe, if you fighte and kill, you shal be sure to die therefore: and if he that you fight withal kil you in fighting, what are you the bet-

ter thoughe hée bée hanged therefore? There is none so madde I thinke, that woulde be killed to haue their foe hanged: and thus, if you kil or be killed, were not your sorrowfull wife better to be killed with you, than in sorrow worse than death to liue after you? Therfore, my dére husbād, heare the good counsel of your most louing wife. Banishe Anger, and embrace Patience: expel Furie, and be ruled by reason. Content your selfe, wife, said he, for your sake I wil refraine from that I was determined. Wil you performe that, saide she, in déede, that you promise me with your worde? Yea that I wil, said he, you haue giuen me too wise a lesson, to fight with such dāger. And so they left off for that time.

Omen. Did he performe the promise he made to his wife?

Siuqila. He did not, though perhaps he meant to performe it. For within a while after, it was his chance to méete the sayde Gentleman, that woulde haue bene cured with his medicine: whom when he sawe he drewe forth his sword & without any further debating of the matter, he foughte with him, and so at the length killed him.

Omen. His wiues wise talk was manifested by this: he had bene better to haue performed his promise that he made to hir. What a mischiefe thereby wrought he to himselfe, and what sorrowe brought he to his wise and louing wife? It was maruel that it killed hir not, as soone as she heard it.

Siuqila. Truly, when she heard that hir husband was in prison, and what was the cause, she swouned presently: and they that were about hir had much ado to get any life in hir. Was not here a goodly gaine that he got by his fighting? As she said, neither Patience nor Reason was with him, when he gaue ẏ other his deathes wounde. Here wée may sée, that al wisedom lies not in men, and al follie and mischief is not in womē. But after, like a wise woman, she brideled hir sorrow as wel as she could, & went about to mend the mischief as wel as she might, according to the lesson she gaue hir husbande before, whiche is this: Wisedome willeth vs to heare things aduisedly, to take them patiently, to mend mischiefs politikely, or if they be passe help,

A saying to be noted.

helpe, to auoide the like wisely. And so with as much conuenient speed as she might, she got hir to the said yong Iudge before mentioned, in whome (for his wisedome, godlinesse, and pitie) she had suche a good opinion, that she thoughte throughe hir humble sute and pitifull mone, he would finde some one meane or other to saue hir husbandes life. And when she came before him she kneeled vnto him, and with weping teares sayde: O worthie Iudge, as you are reputed a moste wise and mercifull Iudge, now shew that in effect, which is buted of you in talke, and saue an Innocents life that lieth in your handes to destroy. To whom the Iudge said: stand vp Gentlewomã, it wil greue me to see you stand, much more to kneele: therfore, without any more bidding sit downe by me, and I wil not onely heare you, but also helpe you, if I be able: so that equitie do allow, and iustice do bid, hoping that your matter is such, that both these wil agree vnto it, for that me thought your request was to haue me to saue an Innocents life: and to saue an Innocents life a small sute shal serue. And therewith he toke hir gently by the hand, and caused hir to sit downe by him: who said to the Iudge then: Indeed sir I saie so, for I am that Innocent touching any law of Death, that lieth in your handes to saue or to kill: not that any matter is laid against me worthie of Death, but my life (being an Innocent) in this case, hangeth on an other mannes life that is not innocent: whose life to saue lieth only in your hãs. I praye you, saide the Iudge, tell me your matter and cause as briefly and plainly as you can, and what I may do lawfully, I wil performe it willingly. The truth is so, said the Gentlewoman, I am the wife of suche a Gentleman that killed a man of late: whose cause I come not to defend, but for whome I come to craue mercy. I nowe know your matter, said the Iudge, I lament his misfehap, and I pitie your case. You know Gentlewoman, it hardly lies in me to saue whom the lawe doth condemne, especially him, whose facte is so manifest, and which by no meanes can be denied. O sir, said she, it were very straite, that you being a Iudge so wel thought of, and of such great authoritie, that you cannot shewe iustice with mercie, and lawe

with fauour. You know, said he againe, I am sworne to do equitie and iustice according. And you are not ignoraunte, that both Gods lawe and our law willeth, without any redemtion to kill hym that kylleth, and to shead his bloude that shead it. And shoulde I doe iustice if I shoulde saue your husbande, who willingly killed a Gentleman of late, that was not determined to fight with him: who vnwares set vppon him, and so he was slaine, whom the law would haue fauoured in defending hymselfe? Therfore Gentlewoman cease your sute, for it lieth not in my hands to helpe you: but if I coulde, I woulde not. For if I shoulde saue your husbande in this case, I should gette more shame and slaunder by this one thing, than I haue gotten good reporte by al the iustice and equitie that I haue done since I came in Office. I blame not you, for suing for your husband in so euil a cause, whiche you doe for loue: but euerye one woulde blame me for graunting your request in so euil a cause, whyche they would say I did for mony. O sir, said the Gentlewoman, (and began againe to kneele, but he woulde not suffer hir,) the Gentleman is deade, and the deathe of my husbande will not make him liue againe: which if it might doe so, I woulde not be so importunate herein: therefore I beseech you, as euer you came of a woman, or as you will haue Christ to be merciful to you that was borne of a woman, kill not two moe for one that is dead already. For I assure you, I loue my husband so derely, that if he die, I am most sure, that I shal not long liue. Oh I woulde to God that one friend might die for another, as one man doth pay mony or is imprisoned for an other: then I that am moste woful would quickly be ioyfull. For then he should not die, but I woulde die for him. But seeing that cannot be, O most worthy Iudge, stretch out your power and find out some way or meane to saue my husbands life. Whatsoeuer you aske me you shall haue: and whatsoeuer you will haue me to doe, I will doe it, Let my behement wordes penetrate your merciful hearte, if there be any sparkle of pitie, or anye droppe of mercie in you, show it now vpon me your most humble seruāt, which am ready, (if herein you pleasure me) to runne at youre horse

A lamentable suter.

héeles, or to do the vilest drudgerie that you cā set me to. Surely Gentlewoman, said hée, you are the most importunate suter that euer I knewe. I perceiue where you may haue yea, you wil haue no nay. If your husband should escape, he is bound to make much of you. I thinke if you were in his case, he neither woulde, nor coulde sue so earnestly for you. O yes, saide the Gentlewoman, it is his great loue he doth beare me, that causeth me to sue for him so vehemently. You knowe sir, what I haue saide, from whych I will not swarue: therefore I beseech you send me not away without some comforte, for if you doe, I am moste assured that vnlesse you make good haste, I shall bée dead before my husband. Then the Iudge toke the Gentlewoman by the hande, and saide: I wil aduise my selfe this nighte what I may doe, and what way I may beste pleasure you: be you of good comforte therfore in the meane space. But as I wil not promise you, so I wil not deny you. And come to morrowe hither to my house, about this time, and I wil be here ready to speake with you, when you shal knowe of me, whether I can, or wil pleasure you, yea or no. At whiche time, the Gentlewomanne toke hir leaue of him, something better heartned than when she came to him.

Omen. I haue not heard of a more earnest suter for hir husband than she: I pray you howe sped shée after.

Siuqila. The nexte daye, I warrant you, shée brake not hir houre, but went vnto the Iudge, as hée had appointed hir: and when she was come before him, hée made hir to sitte downe beside him, and caused al the rest that were there, but they two, to goe awaye: and then he carried hir into an inner Chamber with him, bicause no body shoulde heare what hée sayde vnto hir, and then thus he begaune to saye: Gentlewoman, the more I haue considered your case, the more I haue busied my selfe to helpe you, I assure you, (through your pitifull moane, and moste earnest sute,) I am determined to doe more for you, and graunt you more fauour, than euer was in my thoughte to doe for any: I muste hazarde that for you, (if I satisfie youre desire) that I woulde not haue iooperded for mine owne selfe.

And

And for as muche as you saide (to pleasure you, and saue youre husbandes life) you woulde giue me what I woulde aske, and also do whatsoeuer I would wil you, I wil be briefe and make fewe wordes with you: If you will haue me to saue youre husbandes life, then you shall do thus: You shal giue me sixe thousande Crownes (for I knowe you are able wel to spare it, considering your husband is of suche a great liuing as he is) which you shal bring me hither to morrowe at nighte. The tyme is very short, saide she, and the summe is very greate: but if there be no remedie, I truste to make shifte for it. You know, said the Judge, that if I be not good vnto him, and finde some meanes for him, hée muste bée executed within these thrée or foure dayes: and therefore you muste make great spéede therein, for I wil haue it, before I doe deliuer him or saue him. Well sir, saide the Gentlewoman, you shall haue it. Yea but, saide the Judge, there is an other matter behinde, which if you doe not, your husbande is like to die, for I will not receiue the money without it: What is it sir? saide she, and according to my promise, I wil do it if I can or may? I knowe, sayde hée, you wil be loath to do it: this it is, to morrowe at night you shall bring your mony vnto me your selfe alone, at which tyme, at suche a priuie dore of my house I will receyue you my selfe, (for I wil trust none other with this matter) and then when you haue deliuered me so many Crownes, you shal tarrie with me stil, and lie with me al night: for I assure you, that if I desired the company of your body no more than I estéeme your Crownes, I woulde not haue promised to saue your husband. The Gentlewoman was so sodainly gripte with such a grief, that she was ready to sinke downe, but the Judge tooke hir vp in his armes, and comforted hir, saying: Gentlewoman, nowe is no time for you to fall in a traunce, nor for me to trifle: if you hadde not earnestly of your own frée will offered me, that you woulde do whatsoeuer I willed you, I would neuer haue required this at your hands, neither put you in any comforte: therefore either performe your promise, and saue your husbãds life: or else be false of your promise, & therby procure his death:

Marke well.

for I assure you, there is none other waye to saue his life, but this. You know your lying with me shal be so secret, that none in the world shall know of it but you and I: and as I wil kepe it most secret, so I trust you wil not vtter it: which words whē she heard, shée sodainely clapt hir downe on hir knées: but hée woulde not suffer hir to knéele, but tooke hir vp by the hande: to whome she said: a sir, in what a straite haue you me nowe? eyther I must lose my husband, to whom I haue giuen my faith, or else lose my faith that I haue giuen my husband: my husbād I can neuer get againe if he die, and my faith I can neuer recouer againe, if I once breake it. Therefore I moste humbly beséech you, aske me what you wil (this thing only excepted) and if I performe it not, if I be able, most willingly and quickly, then let my husband die without all redemption. I am borne to some inheritaunce, al whiche, bothe I and my husbande will most willingly release vnto you: and all my Jewels, Rings, and other ornaments, I wil fetch with spéede and deliuer them to you, whiche wil doe you more pleasure, stande you in more steade, and comfort you longer, than one nightes lying wyth a woofull wretch, that had rather be buried than go to your bed: and besides all this that I offer you, take frielye to youre selfe those sixe thousand Crowns you request of me. Make no more adoe Gentlewoman, said the Judge: either get you hence with your golde, or tarrie here and performe my desire: for I am determined none other way to saue your husbands life but thus: oh good God, said the Gentlewoman, how am I wrapt in wo, on euery side? if I deny this, my husband shal dye: and if I performe it, I betray my husband. How can I loue my husbande, that so treacherously vse my husband? Then saide the Judge, and howe can you loue your husband, that rather than you wil lie with me one night, that neuer shall be knowne, will sée the death of your husbande? Oh sir, saide she, if my husband should knowe it, woulde he not kil me? yes, and thereof I were well worthie, nay, saide the Judge, he would the more loue you, that did that, for the sauing of his life, whiche you preferred before your owne life: therefore, said the Judge, tell me what you wil

no, for I will be quickly at a point. Wel sir, said she, will nothing content you but this? No, said the Judge: I wil tel you moreouer, if you perfoime this my demaunde nowe, I wil saue his life: but if you refuse it, then, though you wold, I wil not wherfore, now you may saue your husbands life, or within these two or three days, be most sure of his death. To whom the Gentlewoman said, (preferring hir husbands life before all other things in the world) wel sir, seeing there is no remedie, I do yield vnto you, beseeching you (for that I buy my husbands life with such a price, that all the treasure on the earth is not able againe to redeeme) to be sure, that my husbande be not only saued from death for this fact, but also, that all our lands and goods may be ours, in suche order as they were before the offence was committed: and also, haue a great respect, that this my promise thus secretly performed, be not openly vttered. To whom the Judge said, assure your selfe Gentlewoman, all this shall be done, fear you not, which way it shall be, I haue deuised already. Then sayd she, I wil be here at your priuie dore to morrow at night, when I wil, not only bring you al your Gold, but also (though sore againste my minde) will performe the rest of my promise. And so the Gentlewoman toke hir leaue of the Judge, as one that was lifted vp with ioye on the one side, and pulled downe with sorrow on the other side.

Omen. Surely, that cruel hartled and wicked Judge, droue ye louing Gentleman to a maruelous mischiefe. But procede, I would faine heare what followed.

Sinqua. You shal, and ye willingly the Gentlewoman brought the gold at hyr houre, by such priuie meanes as she thought conuenient, and the Judge retained both it and hir, being the something darke, and so she did lie there at that night with ye Judge: to whom he said in the morning before she went from him: now Gentlewoman, I thanke you. And thoughe you haue performed your promise very vnwillingly, yet you shall wel vnderstand, that I wil performe mine most willingly. And for that I would as well haue you to be of good chiere, and to be quiet in minde, as also not to trouble your selfe with any paines or tra-

uel: my will is, that you stay at home and go not abroad: and wheras your husband should haue bin executed to morrowe in the morning, I will dispatche him, and send him home to morrow vnto you before none at the furthest, if it be not before: & therfore play the wise womans part, & be secrete: & though your husband shal be deliuered so quickly, shew not your self to ioye therfore too sodainely. Wherefore keepe your selfe close in your own house, and be merry in mind, though for a shew you seeme to be sad. Wel sir, saide the Gentlewoman, as I haue satisfied your desire in an vnreasonable demaunde, so I will obey you in this resonable request. And for that I am most sure, that my husbande shall nowe haue his life: I wish most earnestly, that the time were come, that he were deliuered. Then saide the Iudge, the time is not long, to morrowe you shall haue hym safe and sound with you. And thus she departed from ẏ Iudge, verye merrye for the sauing of hir husbands life: but yet something sorrowfull for the breakyng of hir faith to hyr husband.

Omen. The ioy of ẏ one did mitigate the griefe of the other, she thought long I am sure for the time appointed by ẏ Iudge: and was the time for his execution the next day after?

A most cruel deede.

Siuqila. Yea & the day of his execution too: for the nexte morning about 8. or 9. of the clocke, this sorrowful Gentlewomans husband was put to death: which, after it was done, was rife in querie mans mouth. And then the said Gentlewoman standing at hir dore, saw one come running in al the hast, who seing him comming towarde hir so fast, was very glad, thinking that he came to tel hir of hir husbandes life: but it fel out otherwayes, for he came to tel hir of hir husbands death. And when he came something ny hir, she said: I pray thee what newes? is my husband deliuered? deliuered, said he, no, he is executed. Executed? saide the Gentlewoman, I am sure thou dost but ieste. Then he said, you may take it now for iest, but shortly you will find it in earnest. Yet the Gentlewoman would not beleue him, that had such a trust in the treacherous Iudge: but this vnloked for news of hir husbands death, did so pinch hir, that she could not

be

be quiet, til she were better certified: whereupon she woulde tarrie no longer in his house, but went forth, to enquire further of the matter: and within a little while after, not farre from hyr house, she met with two or three of hir friendes, that tolde hyr they came from the execution of hir husband, saying, they would haue bin loth to tel hir thereof, but they were sure she was not ignoraunt of it. Oh, saide she, maye I credite you? is this true that you tel me? yea said they, it is no true: we had rather haue told you otherwayes, for we see hym bothe quicke and deade, and there was great hast made in the executing of him. Wish that the good Gentlewoman fel sodainely to the ground, whom all they had muche adoe to recouer: and they carried hir house to hir house, and so she laye in a traunce for the spare of two or three houres, and knewe no bodie that was about hir: but after when she came to hir selfe, one of hir friendes that was nie hir saide: you haue bin alwayes counted, since you were of yeares of discreation, to be both wise and godlye in the time of prosperitie: shewe your selfe so nowe in the time of this your calamitie: it is no greate masterie to guide a Shippe in calme weather, but it is a waightie matter to rule a shippe in a Storm or Tempest: therefore now guide your selfe with reason and patience, in this time of sorrowe. If your sorrow would get him againe, I would wish you to vse it: but seeing that cannot bee, I woulde wish you refraine it. You may procure youre owne death with griefe: but you cannot get his life againe with sorrow: therfore make not two mischiefes of one. I wil not, sayde she, I thank you for your good counsel. Ah wo worth al treacherous villains, said she: once this morning I woulde haue laide all my goods to a groate, that I shoulde haue had my husbande safe and sound home to me this day before noone: but nowe for that you (whō I credite) haue tolde me that he is dead, and that the time is past I was promised to haue him here quitte and aliue, my chiefe practise and delight shall be, to be reuenged on mine enemie: as before, al my trauel and labour was to release my friend. Haue you such an enemie, said ẏ other, that his deeds towardes you haue deserued death? then she being a wise woman,

Heaure newes.

man doth to make any priuy of hir practise, said: truly the death of my husbande so greueth me, that I spake I wist not what: therefore take us holde nor effecte at my words, for I haue no suche enemie I hope, if I haue, I know them not, and it is also without my desert. And so she pacified hir selfe for that time as wel as she coulde.

Queen. This was the vilest and moste treacherous parte of a Iudge or of any other that euer I heard: but I consider hys priuie meaning in executing hir husband, for he thought by his death to haue married the Gentlewoman, thinking that she, when she saw that hir husbande was deade, whose life by no meanes she could gette againe, woulde be allured to him by little and little wel ynough: iudging also, that she that was so loth to comitte that fact secretely, for the sauing of hir husbands life, would be more loth to vtter it to hir own shame openlye, after hir husbands death, when there was no hope of his life.

Sinquila. Wel, he was cleane deceined, in that she was otherwayes bente and fullye determined: for she weighing with hir selfe, how treacherously he had serued hir, not only in defrauding hir of sixe thousand crownes, but also bereaued hir of two of the greatest Iewels she had in the worlde, that was hir husband and hir honestie, which by no meanes againe could be recouered, that thereby such a detesting and abhorring of him did enter into hir hart, that nothing was so pleasaunte to hir, as to procure his mischief: and had rather worke his deth by opening hir own shame, than to hide hir infamie by sauing his life, as ẏ sequele doth playnely shew: for as speedilie as she could, she got hir decent mourning attyre, and with conuenient men to waite on hir, rode in at the haste where the Magistrates and the chief Rulers of the Countrey did sit: who knocking at the Counsell Chamber dore, within a while after was let in, when they knew who she was. And when she came before them, she kneeled downe: and lamentably and pitifully desired them that she might haue Iustice, for that was the only thing she craued: and as all my sute of late (saide she) was chiefely for mercie, now al my request is only for Iustice. Then said the chief of the Counsel,

tel, Gentlewoman, we may perceiue, ỹ some gret matter hath driuen you hither to require Iustice, therfore tel vs your mater truly, & you shal be sure of Iustice, and that with al expedition. Then she humbly thanked him, and told in euery point & hidde nothing, how the wicked Iudge did vse hir. Which when they heard, they wer marueilously astonied therat, at which time they asked hir, if she had anye other witnesse herein than hir selfe: to whom she said, no, for the fact was so shameful, ỹ it rather required a secrete place than open witnesses: but I can shew you such priuie markes and tokens, as wel of the bagges wherein the Gold is, and of the place where they lie, as also of the priuie staires, where he himself alone brought me vp into his Chamber, and of the sheetes, pillows, couerings, & curtains of ỹ bed, where I was enforced to graunt to ly with him, for the sauing of my husbands life, and other secrete tokens, that they wil bewray the matter as wel as any witnesses in all the world: and ỹ opening of mine own shame before your Honors, me thinkes may be alowed for a sufficient witnesse. Then they commanded, that al the tokens she could name, shoulde briefly be written: And so they were. Then said the chiefe Ruler to hir as followeth: we will send one with you with our Commission, not only immediately to discharge the said Iudge and displace him, but also that he be apprehended and committed to prison, wher he shal remaine vntil such iudgement as we shall thinke meete to be executed on him. And furthermore, you shall bring thys Commissioner into his Chamber, to whom you shal shew all the secrete tokens there, before vs described and by you mentioned. And then they commaunded the Commissioner to seaze all his goods, and to seale vp al the dores of his house, and that he and she shoulde ride thyther as speedily and as secretelye as might be, leaste the Iudge hauing fore-knowledge, might flye awaye before they came. And he saide moreouer, that the Gentlewomanne shoulde haue Iustice as she required, commanding hir to stand to, and obey their iudgement therein: to whom she promised she would, and that most willingly: and so they gaue hir leaue to depart.

No better witnesses.

Omen. This was very wisely wrought of the Gētlewomā. The Judge little thoght of this mischief that was so nigh him: he had bin as good to haue giuen gold to haue lyen wō another, as to haue taken hir gold and lien with hir. But did the Commissioner find the Judge at home when he came?

Siuqila. That he did, for the Judge thoughte himselfe safe ynough: and so, whē the said Commission was shewed to ỳ Rulers of the Citie, the Judge was dismissed out of his office, and straightway was cōmitted to prison: and then the Cōmissioner with other appointed, toke the Gentlewoman with them as a guide: to whom she shewed the posterne gate where he receiued hir into his Chamber, and also al the marks and priuie tokens, with the place where the gold she gaue him did lye, euen as she had told the Counsel, and there they found al the golde whiche he had of hir.

Omen. I haue heard of men that haue giuen Gold, to allure vnwilling women to be willing to lye with them: but I neuer knew that vnwilling women, gaue gold for willing men to ly with them. I see no pleasure that he did for hir, vnlesse his lying with hir so sore against hir will was any pleasure, for I am sure she toke no great pleasure in the putting hir husband to deathe. Well, though she could not get hir honestie, nor hir husbandes life againe, she might haue hir gold againe: but had she it again or not?

Siuqila. You shal know that hereafter, in a place more fit to be tolde, When the Commissioner and his associats, had found all the tokens and markes true as she had declared, they locked all the dores in his house, and sealed them vppe: marry all the gold, siluer, plate, and iewels that they founde, was committed to other that was charged safely to keepe it. And so the Gentlewoman went home to hir house: whose great sorrow was mitigated, for that she hoped shortely to see the confusion of hyr most mortal enemie. And the Commissioner departed wyth speede to the chiefe Ruler of the Countrey and the Counsel, vnto whome he reuealed howe the Gentlewomanne hadde tolde them trueth in euery thing. And then sone after they consulted among

among themselues, what iudgemente were meete to be giuen therin: and whiche waye that good and louing Gentlewoman might not be defamed, by that vnwilling and constrained fact: and how the peoples mouthes might be stopped, for vttering ỹ same to hir infamie: and how it mighte not be a slander to hyr, nor a hindraunce to hir marriage. Wherevppon, with long debating of the matter, they agreed, that hir honestie could not be saued, nor the infamous talke suppressed of hir lying with the Iudge, but only by marrying of the same Iudge: and so they concluded, and gaue iudgemẽt, that (seeing he had done hir such a shame and villanie) such a day by them appointed, he shoulde prepare him in ỹ best maner he could, to marry hyr, wt another secrete iudgement besids, which was priuily vttered by ỹ Commissioner: who was appointed, not only to see the marriage celebrated betweene them accordingly, but also the other secreate thing performed, in al points as the Counsel had decreed. Whiche Iudgement was carried downe thither where the Gentlewoman dwelled, by the said Commissioner. And when the day of the marriage approched, the Commissioner came into ỹ prison to the same wicked Iudge, and said, that the Ruler and the Counsel, had giuen iudgement, for as muche as he had taken a Gentlewomans good name from hir, by lying with hir, that he shoulde prepare himselfe in the best manner he could to marye hyr, thereby to make hyr amendes: whiche, when the treacherous Iudge heard, he was the gladdest man in the worlde: for that was the only thing he desired, and the cause why he executed hir husbande. And so he prepared himselfe against ỹ day appointed to marry hir. And then the sayd Commissioner went to the said Gentlewoman, whom when she saw, she was marueilous glad, saying: sir, you are most hartily welcome: I praye you what iudgement haue my Lordes of the Counsel giuen on my behalfe, against the wicked Iudge mine enemie? Forsoth, saide he, as they thinke, a very good and necessarie iudgement, thoughe it be not altogither as you desire: but in my opinion, it is as wise and righteous a iudgement as can be. Wel sir, sayde shee, though it be not according to my contentation, yet I

Better than he loked for.

must be obedient, knowing, & being well assured, ỹ they are so wise, righteous, & godly, that they wil giue none other iudgement, but according to equitie, iustice, and reason: and therfore, as I haue promised their Honors, whatsoeuer iudgement they haue giuen, I must be content, and wil. It is very well saide of you, said he, there is no resisting of them, and therfore, the more willinglier you take it, the better they will like of you. I pray you sir, saide she, what is it: though I am loath, said he, to vtter it vnto you, bycause it wil not wel like you: yet I am enforced to tell you of it, bycause the Counsell haue commaunded me. Spare not I beseeche you, saide she, to declare it vnto me: for, if it be any thing that may moue my minde, I am determined to arme my selfe with patience. I pray you doe so, saide he, for you shall see, that God at the length, wyll turne all things to the best: now thus it is: the chiefe Ruler, and the rest of the Honorable Lords of the Counsel, haue giuẽ their iudgement, and fully decreed, that against such a day you shal prepare your selfe, in moste sober and comely wise, to be married vnto him, for they think, that the infamie you haue receiued by him, can be salued by no meanes so well, as by being his wife, and to be maried vnto him: therefore prepare you for it accordingly, for there is no remedie, but you must perform this their decree and iudgemente: whiche, when she had heard, she waxed as pale as was possible: wherby it appeared, that inwardly she was not a little vexed and troubled. And within a while after she saide: shall I now marrie him that hath cruellye killed my louing husbande whom he promised me to saue, and spoyled me of my faith and honestie, whiche I can neuer recouer againe: to haue the life of my husbande, made me to goe to his bed loathfully, and can the death of my husband make me to lie with him willingly? Oh, I wouldo to God, that the Counsell had not respected so muche mine honestie, as to make me doe that I detest more than death. I had rather a thousande times liue in shame, than to marrie him that is cause of my shame. Then said he to hir againe, Did not you tel me, that you would

Worse than she loked for.

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arme your selfe with patience, though I should tel you that did trouble your mind: I said so indeed, but when I said so, though all things were not so wel as I would, yet I did not think that it was so euill as it is: to marry him is the thing he most desireth: but to be married to him is the thing that I most abhorre: whereby he shal haue a ioyful life that hathe deserued a cruel death: but thereby I shal haue a sorrowful death, that oughte rather haue a ioyfull life. I hoped that the day appointed for his marying with me, should rather haue bin the day of his death, for so shamefully abusing me. Wel, I wil obey their commandements, trusting therby, that my sorrow shal end: and whereas that night he thinketh, that I shall be bedded wyth hym, I hope, that then I shal be buried by my selfe. There was neuer a sorrowfuller Bride than I shall be: but loke what you haue willed me, I will doe it, and what the Counsell haue iudged I wil performe it. And then he toke his leaue of hir, and departed.

Omen. This was not suche a Iudgement as she loked for, nor yet as ỹ wicked Iudge did hope to haue. But did she come at the day appointed to be married to him?

Siuqi a. Yea that she did, though it was ful sore against hir wil; for in the same morning he was ready at the church a good while before she came, for if he had bene so vnwilling as shee, he would not haue come so sone as he did. And at the laste, shee came in hir mourning apparel thinking she would weare the same at hir owne doleful marriage, that she did weare at hir husbands death. And so to conclude, they were both married togither, whereof he was as gladde as she was sorrowful. And when they were married, and as he was aboute to goe home with his newe wofull wife, the said Commissioner said: sir, you must stay a little, this Gentlewoman your wife hathe performed all the iudgementes, that on hir parte are to be done: but thoughe you haue done some, yet you haue not done al, there is one peece yet behinde for you to performe. What is that? saide the Iudge, for I wil do it willingly: then said the Commissioner, not so willingly I beleeue as you were maried, vnlesse you

are willing to go to your death: whereat the Judge was asto-nied: and then the Commissioner saide to him: nay, there is no remedy, the Counsels iudgement is, that immediatelye after you are married, you muste be executed: therefore prepare your-selfe, for I must see it done presently. And as for you Gentlewo-man, said he, you were best go to dinner, and not tarry for your husband, for he hath an other part to play. Oh, said the Gentle-woman, blessed be God, that hath giuen vs suche wise and god-ly Counsellours, that haue giuen suche a worthy iudgement: the death of my first husband did not make mée so wofull a wi-dow, but the death of my secõd husband doth make me as a ioy-full widow. Here was a sodaine change, for whereas before the Bridegrome was mery and the Bride sad: nowe the Bride was moste mery, and the Bridegrome sorrowfull, and so shée wente to hir dinner, and hée to his death. Whose execution was not very long in hand, for she was a widowe againe that day before she hadde dined. And to comforte hir the better, shée had not onely al hir golde againe, but also all the Judges hir second husbandes goods: for the Counsel commaunded that he should lose none of his goods, whereby this Gentlewoman his wife enioyed them all.

Omen. Truly, they were godly and wise Counsellers: their iudgement was with greate equitie, iustice, and reason. I am sure she was gladder that he shoulde go to his death, than with hir to dinner.

Siuqila. That is moste true, and contrary, he had rather haue gone with hir to dinner, than to his death. Surely, it is a vile thing for one to take money, for getting of a pardon to saue a mans life, and to do nothing in it: but it is a most wicked and detestable thing, to take mony for the sauing of a mannes life, and then to cause him be spedily putte to death. I pray you sir, haue you any lawe for such as take rewardes for bringing mat-ters to passe, and make menne beleeue that they trauell therein for them, and doe nothing at all?

Omen. We haue a lawe for suche, but we nede no lawe for such, for none with vs will take any rewarde, thoughe they doe

them pleasure: and then, do you think they wil take any gift or reward, for doing them no pleasure?

Siuqila. What is your law in that case?

Omen. Forsoth, whosoeuer taketh a reward for doing any thing, and doth promise faire, but doth nothing at all therein, our law is, that he shal pay to the partie of whome he receiued it, three times as much as he receiued, and he shall be imprisoned for the space of a quarter of a yeare, and all the while he is imprisoned, none, vppon paine of the lyke forfeyture and punishment, shal do any thing for him, for any matter or sute, or bring any thing to passe that he would haue them to do. And hee shal weare on his sleeue a whole yeare after, a paper, whereon shall be written: This is a Dissembler. A worthy law.

Siuqila. But what saye you to them that are putte in truste by their friendes, to procure and to gette a thing for them, and then they Iudaslie deceiue them of it, and gette it for themselues?

Omen. Mary I say they are false Varlats, and I think them as wel worthy to be hanged, as theeues that steale through necessitie. For such we haue a worthy Lawe. But friendes with vs do deale so truly and iustly one with an other, that the same was not executed of a great while.

Siuqila. Then belike it was once executed, whereby it appeareth there was once an offender therein with you.

Omen. Yea that there was: And now I wil tel you the Historie thereof, if you wil heare it.

Siuqila. Yes that I wil, and that very gladly.

Omen. There was one that was something sicke, and not very wel at ease, that had neuer a house to dwel in that he could truste to abide in long: for he had no Lease in it, but occupied it during the absence of a Gentleman, & no longer coulde he haue it but vntil he came home: which sicklie man, not wel able to trauel, & knowing that within foure or fiue miles of him, there was a Lease of a good Farme to be solde, sent for one whom he toke for his very and truste friend: when he was come to him, he said as followeth: Neighbour and friend, for the greate cre- An excellent exãple of one that deceyued him that putte him in truste.

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dit and truſt I haue in you, I am enforced at this time to craue your helpe. Then ſaide hee to him againe: Neighbour, whatſoeuer I can do for you, to my power I wil do it: And therfore though it be neuer ſo waighty a matter, nor ſo great a ſecrete, feare not both to vtter it vnto me, and alſo to put me in truſt to trauel therein, as I would do for my ſelfe. Godamercy ſaid the other. You know neighboure, ſaide he, that I dwell in a houſe heere, wherein I haue neither terme nor certaintie: for aſſone as the Gentleman commeth home, (who hath none other houſe but this to dwel in himſelfe) I loue to bee houſleſſe, and howe ſone that wil be I knowe not, for I looke almoſt euery day for his comming home. And now for that I vnderſtand ther is one within foure or fiue miles, an olde man, and that hathe neither charge of wife nor children, which wil ſel ỹ leaſe of his Farm, (and that, as I vnderſtand, very reaſonably) therefore I ſhall deſire you to doe ſo much for me, as to goe thither to morrowe, and not only to inquire of it, but alſo in my behalfe and for me, if you can, to buy the ſame: but gette it as reaſonablye as you may, and whatſoeuer you appoint to be paide for it, I wil pay, and that at ſuche times and dayes as you and he ſhall agree: whiche if you be content to do for me, whatſoeuer charges you ſhal be at thereby, I wil not onely allowe, but alſo I wil pleaſure you as much if I be able. To whom his neighbor that he ſent for, anſwered againe and ſaide: neighbor, if it were more than this, I would do it for you, therefore take you no care, for if he will ſell it (as you thinke he wil) I wil driue the price, and buye it for you, as wel as if you were there youre ſelfe, and to morrow (God willing) I wil go about it. Do ſo, ſaid the other, and I pray you let me heare howe the matter goeth, as ſone as you can: and ſo he tooke his leaue. Two or three daies paſſe on, and yet he coulde not heare of his neighbour, and then he ſente againe to him, to deſire him to come and ſpeake with him: who ſent him word that he would come by and by. And aſſone as he came, the ſickly man ſaide: Neighbor, I looked for you two dayes ſince, maruelling that you tarried ſo long, ſeeing youre iorney was ſo ſhort. Neighbor, ſaide he againe, a ſhorte iorney

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maye haue a long buſineſſe, and a ſhorte buſineſſe may haue a long iorney: the diſtance of the places we know, but the tyme of diſpatch we knowe not. We that do trauel are ſure of oure ſelues, but we are not ſure to finde them at home to whom we trauel. Therefore be content good neighbour, I came but euen nowe home, and now I am come to you, whiche I hadde done though you hadde not ſent for me. I am as deſirous to tell you, as you are to heare, what I haue done. Wel neighbor, ſaid the ſicke man, what haue you done therein: or how haue you ſped? Not ſo wel as I wiſh, for your ſake, ſaid he: I went thither the nexte day, as I promiſed you, but I found him not at home, but they thought he would come home that night, for whoſe comming I tarried ſo late, that it was to far for me to reache home by day light, and yet for al my tarrying for him he came not home that night at all: Which grieued me that I tarried there al night, and was thereby neuer the nearer. The nexte daye I tarried for his comming til almoſt night, ſo that I meante to tarry no longer there, but to come homeward. But as I was going out of the houſe, I met him comming in, whome I tolde howe long I had ſtayed, onely to ſpeake with him, deſiring him to talke with me in ſome ſecreate place, where I might vtter my minde vnto him, for that I made haſt to be gone. Sir, ſayd he, if you will haue aught with me, you ſhall tarry with me al night, and at leyſure you and I will talke togither, for I am ſomthing weary, aſſuering you, that I had rather ſit and warme me by the fyre, than to ſtande and talke in the colde. Therfore determin your ſelf to tarie al night: and though your Supper be but ſimple, your bed ſhal be the better. Whoſe gentle offer I coulde not well refuſe, and the rather, to diſpatche your matter, and to bring your purpoſe to paſſe. And ſo I both ſupt well, lay well, and alſo I ſlept as well.

As ſone as we were vppe the next morning, and had broken our faſte, the Goodman of the houſe ſaide vnto me: come and walke with me, I am more willing to talke with you than I was yeſternight. What haue you to ſaye vnto me? Forſooth, ſaid I, I vnderſtande that you meane to ſell the Leaſe of thys

this your Farme you dwel in: and if you be so determined, I haue a very honest neighbour that is now destitute of a house, who wil giue you as much for it as it is wel worth. The truth is so, said the other, I was determined within this moneth to haue solde it, but nowe my minde is altered, for I haue no such occasion to occupy mony nowe, as I had before, and therefore I am fully determined to kepe it stil in my handes. Then said I, if you be not determined to sel it, I am sure my neighbours wil not be desirous to buy it. And so I gaue him thankes, and departed from him. And this is the very conclusion of al. Then saide the sicke neighbour to him that he had sent thither: What remedy: that that a man cannot haue, he muste be content ed to forgo. Saying also, I thanke you neighbour for your paines, I wil doe as much for you if it lie in my power. And so his neighbour went home.

It was not worthy of thankes.

Siuqila. What falshode followed of this, I pray you?

Omen. More falshod than faith, & more craft than true dealing: for within a month after his said neibour that was sent to buy this Farme for him, came to him vnset for, and said as followeth: I am sorie that you can get neuer a house to dwell in, & for that I would be loath that you should be houseless, I will sel you the Lease of my Farme that I dwel in, rather than you should want one. I thanke you neighbour, saide he, but as you would be loath that I should be without a house, so would I be sorie to make you houseless. Nay neibor, said he, I do not mean to be houseless my self, thogh I sel you my house, for if you may spare it vntil your Landlord come home, I doubt not but by ỹ time to get an other house better thã mine. I am promised one if it wil hit, & if he break promise with me, as I thinke he will not, yet I hope to get another, for my friends wil harkẽ about for me. How farre, said the sicke neighbor, is the Farme that is promised you? Forsoth aboue twenty miles hẽce, said he. Wel, said his sicke neighbour, if you can get an other house for youre self, then I pray you let me buy yours: yes that you shal neighbor, said he, & I hope within this seuenight to be so sure of one, ỹ I may bar gain with you for mine. I wold be glad of that, said

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the ſick neighbor. And ſo for that time he departed home.

Siuqila. Did he come to him againe within a Sennight, as he thought?

Omen. Yea that he did, and leſſe, and then he ſaid thus vnto him? Now neighbour I am come to you according to my promiſe. I make a full accompt now to be ſure of another farme, and therefore I am come to offer you my farme, if you will haue it, you ſhall haue it before any other. And though there be diuers that are deſirous to haue it, you ſhal forſake it before I do proffer it to any other. I thanke you therefore good neighboure, ſaid he: tel me your price: You ſhal haue it for fortie pounds, ſaide he, that is the loweſt price, I will not ſell it vnder. O neighboure, ſaide the other, that is a greate deale too deare, the other farme that I tolde you to buy for me, would haue bene ſolde for halfe the money, as I was credibly told, and once the owner thereof was fully determined ſo to haue ſold it, and it is twice as good as yours, I am ſure. Notwithſtanding, for my neceſſitie, I will giue you as muche for it as it is worth, and ſomething more: Well, to be ſhorte, ſaid he againe, vnleſſe you will giue me ſo much for it, you cannot haue it, and therfore ſaye notwe whether you will haue it or no, for if you refuſe it, it will be gone, I can tel you that, & that for this price that I offer it to you for. Well neighboure, I perceiue byeauſe my needs is great, therefore you make the price the greater: nay, if you ſaye ſo, ſaide the other, then you ſhall not haue it: is this all the thankes I haue for my good will? and ſo was going awaye in a fume. Then the ſicke neighbour called him backe againe, and ſaid: Good neighbour be not angrie, I meante no harme, youre vnreaſonable price made me ſpeake ſo much: but I pray you do one thing for me, let me paule of the price betweene this and to morrow at night: wel, ſaid the other, I giue you leaue to do ſo, but thē I pray you let me haue a determined anſwere whether you will haue it or not: you ſhal not faile therof, ſaid he. And his ſaid neighbor came vnto him the next night, at which time the bargaine was fully made betweene them, and ſo he payde him xl. l. for his leaſe. And the time was apointed in their writing,

when he should enter vpon it. But now, you shall see howe the matter fell out. The Gentleman, in whose house this sickly Farmer dwelled, came home: so that there was no remedy, but that he must dwel in his owne house, whereby he that dwelled in it, was enforced to remoue to his neighbors house, the Lease whereof he had boughte: and so he came to his neighbour and saide, neighbor there is no remedy, I must be so bolde to enter and dwel in this house that I boughte of you, for that my interest therein is already begunne, but chiefly e that my Landlord is come home, to whome I must nedes giue place in his owne house. Well neighboure, saide he, I can not deny but that I haue solde it vnto you, but if I hadde knowne so muche as I do nowe, I would not haue putte it away: for the trueth is so, I am disappointed of my house, whiche I solde you is aboue twentie miles hence, therefore if you woulde stay but one Seuenight, I shoulde thinke my selfe muche beholden vnto you, and in the meane space I wil laye out for an other, and if I cannot get one by that time, yet I wil make suche shifte, that then I wil remoue from hence, and suffer you quietly to enter on your owne: wel, saide his sickly neighbour, I doe not doubt to get my Landlords goodwil to tarrie in his house so long, and therefore tarry you here this seuenight, for I dare presume so muche of him. And then at the seuenights ende, his neighboure came to him, at whiche time he was remouing his goodes and stuffe from thence, to whome he saide then: nowe neighbour I perceiue you are true of your word. And so this sickly Farmer entred quietly on his neighbors Farme that he boughte. And at the laste, when the other hadde almost remoued al his goodes from thence, this sickly Farmer saide to him: now neighbor tel me, are you driuen to lye within an other man for the time, or haue you got a Farme of your owne: no, I thanke God said he, I haue gotten at the laste one of mine owne, whyche I haue gotten within this seuenight: for when you gaue me leaue to tarry vntil this time in your house, I promise you I knew not then that it woulde be solde, but as god hap was, a very friend of mine seeing me in suche a distresse for wante of a house,

tolde me, that this Farme that I haue now got, would be sold: wherupon I made haske to the partie that ought it, and so I made short worke, considering my greate necessitie, and haue nowe made it sure though I paide for my pleasure. I pray you neighboure, saide the other, it lyeth in a good soyle, and is it farre hence? No, saide he, it is within this foure or fiue miles, and it is very good grounde, and lyeth it in a good soyle. Whereaboute (saide he) doth it lye, and of whom did you buy it? Iwotte you of whom? saide the other: no surely (said he) how shoulde I knowe vnlesse you tell me? truely, saide the other, I hadde very good lucke to hit of it, it is the Farme that you did sende me to buy for you, which then by no meanes he woulde sel, but nowe of late (whatsoeuer the cause was) he was enforced to sell it. Wel, saide the other, I woulde it had bene my chaunce to haue knowne ý, for then I would not haue bought yours. And (saide the other) I would not haue sold you my Farme, if I had not thought my self sure of the Farme twentie myles hence, that was promised me. But I thanke God now as it chaunst (saide he) I hapned as wel. Then said his neighbour that bought his, but now ther is no remedie (said he) God send you to do wel on yours, and God graunt I may prosper on mine: and so they departed.

Siuqila. That felow was a craftie Harlot, ý sold his Farme, for I smel the circumstances of the matter, that he defrauded his neighbor of that at the first, when he put him in trust to buy it for him.

Omen. He didde so in déde: but his good meaning neyghbour coulde not perceiue it, neither didde mistrust him: but as crafte and deceite haue neuer good ende, so trueth bewrayeth falshod by one meane or other: for not long after, one that dwelled in the same Towne, where this craftie fellow had boughte the Farme, chaunst to be in the companye of this sickelye Farmer, who (when he knewe that he dwelled there) saide: one of our neighbours hath gotten a good Farme with you, as I vnderstande, I praye you what paide he for it? forsoothe saide the other, as I hearde it reported, he hadde it cheape ynough, for

he paide vnder twentie pounds for it: yea, sayde the beguiled Farmer, I woulde haue giuen thirtie poundes a quarter of a yeare since for it, and I sent him worde by the same man that now hath bought it: but he would not then forgo it, though before he was determined to sell it. Then said the other, he hath sold it now for a good deale lesse. And so there was no more talk of it at that tyme: but as soone as this fellowe came home, he went to him that had solde the sayde Farme (for he bare hym good will) and sayde, you haue solde your Farme verye cheape as I vnderstand: I would, sayde he, ỹ I had sold it cheaper, so ỹ it had bin to such a one as would haue kepte touche with me, & payde me my mony at my day. Then said the other, did you not receiue al your mony therfore presently: no nor scãt half, said he. Then said the felow: I was in company of a verie honest man of late, that would haue giuen you thirtie pouds for it, or more rather than he would haue gone without it: then sayde he, he should haue had it, if I had known so much: he told me himself, said the fellow, that about a quarter of a yeare since, he woulde haue bought it, hearing then that you were determined to sell it: and therevpon he sent you word thereof: that is not so, sayde the other, or else if he sent vnto me to buy it, the message was not done vnto me: can you tel, saide he, by whome he sente that message? marrie sayd the felow, he sente the message by hym ỹ now hath bought it of you: is it euen so? said he: then I smell a Ratte: who is it I pray you, that tolde you thus? and that sent me word about the buying of my Farme? and then he told him who it was, and where he dwelled: & so he gaue him thankes, and then the one departed from the other.

Siuqila I beléeue he that sold the Farme thought long, vntill he spake with the same man that sent him such word, and that would so faine haue bought it.

Omen. That is verye true, for the next daye after he wente vnto him, and saide: I vnderstand that you sent a neyghbour of yours aboute a quarter of a yeare since, for the buying of a Farme for you that is in such a place. Then the beguiled Farmer sayde, I did so indéede: I praye you sayde the other, what

would

would you haue giuen for it with a good will: forsoth, sayd he, I bad him offer in my behalfe thirtie pounds for it, and more rather than faile. And what aunswere brought he you again: said the other: he told me, saide the beguiled Farmer, that he wold not thē sel it, for he had no nēd, though before he had an occasiō so to doe: and who was it, sayde the other, that thus you did put in truste to make and conclude this bargaine for you: forsoth, sayde he, euen he that bought it of late, and that now doth dwel in it. Doe not you vnderstande, saide the other, howe long it is since he bought the same: yes truely, saide he, if I may beleeue him, for he himselfe tolde me that he bought it not past foure or fiue dayes before he came to dwel in it. Wel honest man, saide the other, I am he of whom he bought the same Farme he now dwelleth in, and to whom you sent him to buy it for you. You are defrauded, and I am misused: why so: sayde the beguiled Farmer: for at that time when you sent him to me, (whych is a quarter of a yere since at the least) he concluded with me for it, and paid me ten pounds in hande, whiche is al I can get yet of him for it: and therfore he told you a fals ly, wherby he hath defrauded you of your Farme, and me of my price: but wyll you stand to this (if nēde be) said he, that you sent him to me for that purpose: Yes that I wil, said the other, for I haue good occasion therto: I was the first that told him of it, and put him in truste (bycause I was sick) to go vnto you: & to driue the price for me, through whose craftie and false dealing, it seemeth that both you and I are deceiued. Wel, I fear, said the other, though he hath deceiued vs at the first, he wil be worse deceiued himself at the last. Therfore be readie at al times when need is, I praye you: you shal not nēde to feare, but that I wil be readie to witnesse the truth. And then he that sold the craftie fellow his Farm, departed and went home.

Siuqila. But woulde not this craftie fellow pay hym the rest of his money:

Omen. He wold not pay it him, as you shal heare, for within two or three dayes after he came vnto him and saide, I praye you pay me the rest of my money you owe me for my Farme.

For

For your Farme? ſayd the other, I owe you none, I payde you al your mony in hand that I bought it for. Haue you ſo? ſaid he, you paide me but ten poundes in hand, and all wiſe men might iudge me to be a veri fole to ſel it for ſo litle, for it is wel worth as much more as you gaue me for it. I truſted you vpon youre owne worde without writing or witneſſe, for the payment of the reſt, therfore you do not honeſtly vſe me to deny it, If I had as euil a conſcience as you, I might as well claime three tymes as much as you owe me, as you to denye all that you owe me. But as I claime no more than my due, ſo I pray you deny me not of that is my due. If I owe you any thing, ſaide the other, then get it by law, otherwiſe you ſhal haue no more of me than you haue had. I perceiue, (ſaide he that ſolde the Farme) you meane now to put me to my trumpe, for that you are ſure, I haue neither Obligation nor Bil of debt for the payment of the ſame, neither know any witneſſes that heard the bargaine betweene you and me: but if you were as godly as craftie, and as honeſt as you are deceiteful, you would not vſe me ſo euill, for truſting you ſo wel. But there is no remedie, if I loſe it, I may thank mine owne folly. And ſo he went away from thys craftie fellow not very wel pleaſed.

Siuqila. I could not blame him, but did he leaue him ſo?

Omen. No I warrant you, as he handled the matter, he had bene better to haue paide him his money with quietneſſe: for he did not only ſue him by a Bil of complainte, for ỹ reſt of his mony, but alſo reuealed all his crafte and deceite to the Iudge, which he vſed, in defrauding his neighbor of the Farm: whiche when the Iudge heard: what, ſaide he, haue we ſuch a fellowe dwelling among vs? I woulde haue thoughte there was not ſuche a one to be founde in all our Countrey. If this be true that you tel (as I beleeue you know to whom you ſpeake) (for it is no ſmal dãger to tel a ly to a Iudge) I wil make ỹ al they hereafter, that ſhal dwel in the Countrey of *Mauqſun*, ſhal beware how they deceiue any. Therfore bring him before me, ſayde the Iudge, and I wil dreſſe him accrording to his deſerts. I thanke you my Lorde, ſaid he that complayned vnto him, it ſhall not

be

be long before he shal be brought before you. And immediately after he came home, he caused the saide craftie fellowe to be arrested. So that there was no remedie but that he muste néedes appeare before the Judge. And at the daye of hys appearaunce, he came into the Courte where the Judge didde sit, and he that did sue him, was there readie also. And then by and by the Judge called for him by his name, and caused hym to come before him. To whom the Judge saide: are you he my friend, that bought the Lease of a Farm of such a man: yea my Lord, said he: what did you giue him for it, said the Judge: forsoth said he, I gaue him ten pounds. But for how muche did he sel it vnto you, said the Judge? for ten poundes saide he: he that selleth such a Farme as I vnderstand that is, saide the Judge, for ten pounds, eyther he knoweth not what he doth, or else wil neuer thriue. Come hyther you that solde the Farme, saide the Judge: For what summe did you sel your Farm to him? for twentie poundes my Lord, said he, of whych he gaue me tenne pounds in hande, and I gaue him halfe a yeares day of paymēt for the rest. Where is your Bil of debt, or Obligation that you toke of him for ỹ same? said the Judge: My Lord, said he, I haue none, I thought him to be so honest a man, and trusted his honestly so wel, that I neither required it of him, nor yet he offred it to me. Then sayde the Judge: Haue you anye witnesses, that he hath not paide you all? or that he oweth you anye? No my Lord, said he, as I trusted him without anye writing, so I credited him without witnesses. Then saide the Judge: I can sée none other, for that you haue neither wryting nor witnesse, but that you haue all the money you are like to haue. Well my Lorde, saide he, if I lose it I knowe the worst: I knowe in my conscięce he oweth it me, which will be a burthen to his conscience if he denye it. And dost thou say of thy conscience, saide the Judge, that he doth owe thée ten poundes? Yea, my Lord, sayd hée, and he knoweth of his conscience, that hée oweth me no lesse. Marke well what I saye, thou fellowe that boughtest thys mannes Farme, sayde the Judge, he chargeth thée déepelye, that thou knowest of thy conscience, that thou

doeſt owe vnto him tenne pounds: How ſayeſt thou? doeſt thou owe it him of thy conſcience, or no? And then he ſaide: My Lorde, of my conſcience I owe it him not. The one of you, ſayde the Iudge, hath but a ſlender conſcience. Take hede my friende, thoughe for wante of Wryting or other teſtimonye, thou mayſt bleare mine eyes: yet for al that, thou canſt not deceiue God, which is the chiefe Iudge of all. Though thou ſhouldeſt carrie thys matter cleare, and be quitte of it before me thy earthlye Iudge: yet thy matter muſte be ripped vp againe before Chriſte at the laſte day, the Heauenly Iudge, who wythout eyther wryting or witneſſe, doeth and wil then know the trueth quickelye. And then (thoughe nowe by fraude thou deceiue this plaine dealing man of his ten pounds) if hee finde that thou doſt owe vnto him ſo much, thou haddeſt bene better to haue giuen ten times more than thou oweſt him, thã to giue him one groate leſſe than his due. For I aſſure thee, and truſte to it, that the euerlaſting torments of Hell fire are prepared for the wicked, and ſuch as defraude their brethren of their righte. Therfore if thou owe it, paye it vnto him, and driue not off till Chriſte the hyghe Iudge compell thee to pay thy debts to God: for then thou ſhalt be alwayes paying it in Hel, and thou ſhalt neuer come out vntil thou haſt paide the laſte farthing, whiche wil neuer be paide. So that by defrauding this man of tenne pounds, whiche is but drofſe, and earthly riches, thou wilt be reaue thy ſelf of the kyngdome of Heauen, which is an euerlaſting treaſure. Wherfore thou were better open the truth nowe willingly, wherby Chriſt may be thy friend at the latter daye: than to haue it opened before Chriſt againſt thy wil then, wherby he wil be thy vtter enemye and committe thee to Hel fire to be a companion of Diuels for euer. Therfore nowe tell me the truth, doeſt thou owe him ten pounds or no? My Lord, ſayd the fellow, I owe him none, for if I had ought him any, he woulde haue had ſomething to ſhew. Wel, ſaide the Iudge, ſeeing thys way wil not ſerue, I wil go another way to worke, and if it be founde that thou oweſt it (as I doubte not but to fiſte it out as I wil vſe the matter) thou art like to ſmoke for diſſembling with me,

me, and to pay dearely for euery lie thou hast made. Sirra, saide the Iudge to him that solde the Farme, did not you make him a quittance for the ten pounds he paide you? Yes my Lord, sayde he, for he willed me to make him one for the receite therof: and then I made him a quittance, and sealed it, and deliuered it before two or three honest witnesses. Loe, said the Iudge, the natures of these two are shewed herein, for this man that sold the Farme, of a good & honest nature, did aske him no Bill of debte for the ten pounds he had to pay him: but the other mistrustfull of hym that trusted him, did require a quittaunce for the tenne pounds he paide him. Wel, there is a great difference betwéen fraude and faithful meaning. Where is that quittance, said the Iudge, that this honest plaine meaning man made you? For-sooth my Lorde, sayde he, I must néedes confesse that I had such a one, but I haue lost it. I perceiue, sayde the Iudge, that there is somthing in it, that wil rather make against you than wyth you, for that you faine you haue lost it, and all bycause you are loath to shewe it. But seeing you wil not shewe your quittance, I wil make you shew it, or else pay him his ten pounds againe which you say you paide him: and then you had bene as good to haue paide him the ten pounds you owe him, with your wil, as to pay him ten more against your wil. We haue a law and an order here, that al aquittances and General quittances with diuers other writings muste be recorded: and if the same be not recorded, the acquittance is of no force, and it shall be lawefull for the partie that receyued the mony (if he wil) to claime it and receiue it again. Now if you had such a quittance, and the same not recorded, then it is lawful for him to claime the ten pounds againe that you paide him, if he wil. And if the same be recorded, then we wil haue it quickly out of the recorded writings. And then the Iudge commaunded one of his Clearks to search the Recordes therefore, and with spéede to bring vnto hym the true copie therof. Which the Iudges Cleark did, who serching the Recordes for the same quittance, found it and brought it to the Iudge his maister: which when he had viewed wel and red throughly, he sayd: I perceyue it was not for nothyng, that you

A false shift.

had lost your quittaunce, and that you were so loth to bring it to light: here it is manifest that you paid this man ten pounds, but here is another clause doeth followe, that quite condemneth thée, which is: that thou hast paide him ten pounds in part of paiment of twentie pounds: my Lord saide the craftie felow, that is more than I bad him, and the other saide, more than I willed him to doe: but indéede I remember when he was beginning to write the quittaunce, he asked me if it shoulde be a generall quittance? and I said no: and then he asked me if the ten pounds was in part of paymente, of anye of the summe or not? I told hym then it was in parte of paymente of twentye pounds. Send for the Notarie that writ the quittance, saide the Judge, and bidde him come to me with spéede: so one wente for him and brought him before the Judge, who confest the same words that the honest man had spoken before: and though (saide the Notarie) neither of thē willed me to write it, yet I thought good to set it in, for the better declaring of the truth if néed shold require: thou hast done very wel therein, said the Judge, and like an honest and well meaning man, and as the matter falleth out, it hath brought the truth to lighte, whyche a false fellowe here wente aboute to suppresse: thou noughtie, varlet saide the Judge, how durst thou make suche a manifest lye vnto me, when I charged thée so vehemently on thy conscience to tel truth? but rather how durst thou presume to take it on thy conscience, that thou oughtest him nothing, before the maiestie of God that knewe thy conscience? But though thou thoughtst to outface me and this honest man, (thinking thy selfe sure that there was none to witnesse against thée) yet God that wil neyther be mocked nor outfaced, hath brought both writing & witnesse against thée. My Lord saide the Notarie, I read it before them both, before it was sealed and deliuered, and they founde no fault therwith: the one sealed it gladlye, and the other receiued it willingly. This is both manifest and apparant, sayd the Judge, for this fellow confest before, that he had such a quittāce of him, whiche he would not haue receiued vnlesse he had liked it, and it had bin according to trueth. Therefore come hyther sirra,

A good way to try the truth.

A good Notarie.

Marke.

ſirra, ſaide the Iudge, and ſtande neare, that you maye heare your iudgement for your two notable lyes that you made before me, and for the defrauding of this man of his mony. You ſhal, according to oure Lawe, keepe ſilence and ſpeake neuer a worde to any for the ſpace of ſixe moneths, that is, for either lye three moneths, (vnleſſe you be required thereto by ſome Ruler or Iudge, for ſome waightie matter or cauſe) and you ſhall weare on your ſleeue al the while, an H and an L. for a Hurtful Lyar: and yet you may ſay that I am a fauourable Iudge vnto you: for if I had put thee to thy oth (as I might haue done very wel) I know thou wouldſt haue forſworne thy ſelf, which fearing, I did not require thee thereto: and then halfe thy goodes ſhould haue bin loſt, whiche the King ſhould haue had, and thy tong ſhould haue bin cut out of thy head, for a periured perſon. Thus thou maieſt perceiue I haue vſed thee gently. And then the Iudge ſaide to him, to whome the debte was due, how long is it ſince you firſte required youre money of him? forſooth, my Lorde, ſaide he, two moneths and ſomething more: then my iudgement is, ſaid the Iudge, that he ſhall pay you your debte, whiche is tenne poundes, and for euery moneth ſince ſo muche as the debt is, that is, for euery moneth tenne poundes, which amounteth in the whole to thirtie poundes. This is my iudgement: and ſee that ye performe it in any wiſe. And the man vpon whom the iudgement was giuen, was going from the Bar: but the Iudge ſaide, ſirra, you muſte ſtaye a little, I haue an other thing to ſay to you yet: and then he called before hym the other man, whom he defrauded of his Farm, and that put him in truſt to buy it for him. To whom the Iudge ſaid: did you neuer deſire to buy the Farme that this fellow bought, of whom I gaue iudgement of late? Yes my Lord, ſaid he, I was verye deſirous to buy it, but I was ſicke that I coulde not goe about it my ſelfe, and I ſped thereafter: did you put no friend of yours in truſt, ſaide the Iudge, to make the bargaine for you? yes forſooth my Lord, ſaid he: who was it ſaide the Iudge? truely my Lord, ſaid he, euen this ſame man that bought the ſame farm, whom I requeſted (for that I was ſicke and not well able to

Note this iudgement.

goe, bicause I hadde a greater confidence in him than in any o-ther of my neighbours) to doe so much for me, to enquire of the man that did owe the same, whether he woulde sell his Lease thereof or not, saying, I vnderstande, that he meaneth to put it away: and bicause I dwel here where I haue no certaintie, and loke euery daye to be putte oute of it, I will giue him for it as muche as it is worthe with reason: and if you cannot gette it vnder. 30l. I will giue it: and rather than I woulde goe with-oute it, I wil giue him more: therefore, I praye you, saide I, driue the bargaine for me as nigh as you may, and make it vp for me before you come home againe if you can. And then hee promised me faithfully, that he wold do more for me than that: and he went thither, and when he came home, he told me, that though before he was determined to sell it, then he would in no wise depart withal: were you the firste that tolde him of it, said the Iudge: yea my Lord, said he, thereof I am sure: wel, said the Iudge, what house bought you then to dwel in? forsoth my Lorde, saide he, within a while after he came vnto me, and pro-fred me his Farme, saying, that he had another Farme promi-sed him, aboue twentie miles hence: and so, I, for lacke of a house was constrained to paye vnto hym hys owne pryce for his Farme, whyche was fortie poundes, though it were not halfe so good as the Farme that he hathe nowe, for whych as I vnderstande, he paide but twenty poundes: yea, said the Iudge, and if he might haue gone forwarde as he beganne, he woulde haue paide but tenne pounds: saying further, this geare I feare wil fall out but madly, for it beginneth very suspitiously. How long was it after, said the Iudge, ere you entred into his house? forsoth my Lorde, saide he, a quarter of a yeare and more, and when I was inforst of necessity to come thither to dwel, he de-sired me to staye from comming thither for one seuenight, and to let hym remaine there so long, for, saide he, I was disappoin-ted of the Farme twentie miles hence, whereof I told you, but I hope to get an other shortly: and so I was content to let hym tarry there for so long: and when I came to dwell there at the end of the Seuenight, he had almoste remoued al his goods and

stuffe

ſtuffe from thence: and then I aſked him where he had gotten a houſe ſo quickly: mary neighboꝛ, ſaid he, I haue got the ſame Farme that you willed me to buy foꝛ you, the Leaſe whereof I bought but within theſe thꝛée oꝛ foure dayes. And thus, as hée ſaid, he gote the Farme, which at the firſte, I deſired him to get foꝛ me. Indéede, ſaide the Judge, a man may be in good hope of a houſe, when already he is ſure of one of his owne: I ſmel, ſaid the Judge, this geare wel ynough. A Jugler by his trinckets is eaſie to be knowen. Then ſaid the Judge to the fellow (vpon whome lately he gaue iudgement) tel me truly, and lye not (foꝛ lyes are ſo deare that you were better tel truth) how long is it, ſince thou boughteſt the Farme thou now dwelleſt in? whereat he helde his peace and ſpake neuer a woꝛde: hée is dꝛiuen into ſuch narrow roome, ſaid the Judge, that he can neither go backward noꝛ foꝛwarde, foꝛ if he ſay, hée bought it when I think he did, then he bewꝛayeth himſelfe: if he ſaye he bought it at ſuche time as he ſolde his neighbour that bought his Farme, then he that ſolde it to him (he feareth) wil witneſſe againſt him. Wel, ſéeing you wil not anſweare me, ſaide the Judge, I wil ſée if another wil anſweare me: tel me, ſaid the Judge to hym that ſolde him his Farme, how long is it ſince he bought his Farm of you? my Loꝛd, ſaide he, it is almoſte fiue m̄oneths ſince, foꝛ on ſuch a daye I receiued tenne pounds of him foꝛ the ſame: then ſaide the Judge to the other that bought the craftie fellows Farme, howe long doe you thinke it ſince you ſent your ſaide neighbour to buy oꝛ conclude foꝛ the ſame Farme foꝛ you? foꝛſooth, ſaid he, my Loꝛd, I am ſure it was about the ſame tyme. Then ſaide the Judge, I haue another witneſſe here that will I trow agrée with you both: and then he loked on the quittãce, and he founde that it was dated and ſealed the ſame daye that the man ſaid he receiued his money: loe, ſaide the Judge, howe iumpe and iuſtly is truth tryed by triall? if falſhode be not ſubꝛned with friendſhip, money, oꝛ giftes, ſhe coulde neuer pꝛeuaile as in manye places ſhe doeth. Theſe craftie and wicked wꝛetches doe tie one miſchiefe to an other, and lincke diuelliſhe pꝛactiſes togither: foꝛ whē this craftie fellow had defrauded his

A good witnes

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neighbor that put him in trust of the Farme, he left not there, but practised to deceiue this other man of the one halfe of hys money: and whereas he solde him his Farme, whiche woulde bring him to wealth: he practised to beguile him of his mony to bring him to pouertie: therefore stande neare, saide the Iudge, thou false and craftie fellowe, I must needes proceede againe against thee in iudgement, and the seconde iudgement will bee worse than the first. And now for that thou didst make a lye to thy neighbor, which put thee in trust, telling him that this man would not sell the Lease of his Farme, wherby thou deceiuedst him, and bought it from him, (which lye was to his great hinderaunce, and the cause he had it not) my iudgement is, that for the space of two moneths more, for this onelye, withoute anye paying any thing to him (for that as the matter falleth out, hee shall be otherwayes recompenced) thou shalt not speake to any body, vnlesse before a Iudge or Ruler, as is before saide: and shal also al that while weare on thy sleeue an H. and an L. for a Hurtful Lyar: and bycause thou haste deceiued thy neighbor of the Farme, whiche he put thee in trust to buy for him, therefore my iudgement is, that he shal haue the Lease of the same, and enioy it as wel as thoughe he had boughte it: paying to thee againe the twentie pounds, which thou haste and muste pay for it: and bycause thou didst giue lesse than thy neighboure bidde offer for it, by ten pounds, therefore he shal occupy and enioye thy Farme, whiche thou soldest vnto thy neighboure, for the space of tenne yeares. And see that thou performe this iudgement, as thou wilt auoyde a greater danger. And as thou likest this, saide the Iudge, deceiue thy neighbour againe, that dothe put thee in truste.

Siuqila. But of al doubt he was rightly serued, your lawe in this case is a very good law: if we had such a law with vs and so wel executed, so many woulde not be defrauded by them they trust.

Omen. Are not they thus handled with you that beguile thē that put them in trust?

Siuqila. No, no, we haue no such law for them, and I feare,

if

there were, their doings woulde not be so narrowlye sifted, nor their offences so duely corrected: Nay rather with vs, one that is put in truste, may buy and enioy any thing from his neighbor with his owne money, and the thing wil be rather laughed at, than lamented: and he that is defrauded, shall be rather mocked than moaned. I can tel you as preatie a tricke as this, that was done with vs: but the defrauder was not therfore so handled as with you.

Omen. I pray you tel it, and I wil giue you the hearing.

Siuqila. I wil not sticke for that. There was a Gentleman vnderstode that certaine land and other commodities woulde be solde, and that very reasonably, whiche laye so necessary for his purpose, that he could not haue wisht it better. And for that he was aged, and not wel able to ride and trauel: and also hauing a sonne both of good wit, dexteritie, and knowledge, being very wel acquainted and able to make good friends, called hys sonne vnto him, and said: son, I vnderstand, that such a house and land with other commodities wil be solde, and for that the same lyeth so necessary for me as is possible, I would haue thee to trauel therein for me: which thou maist easlier do, and bring to passe than I, for that thou art better able to trauel, and hatte more knowledge therein: Father, saide his son, I am at your commaundement, and wil trauel therein as much as I am able, I doubting neuer a whit to bring this your desire to passe. Then saide his Father, if thou doest wel for me, thou canst not do ill for thy selfe, wherefore I would haue thee to go aboute it with al speede, and thou shalt carry so muche money with thée, as wil purchase the same: and in anye wise purchase it in my name, to me, and my heires for euer. Then said his son: father, in whose name else shoulde I purchase it: the money is yours that shall buy it, then muste the lands be yours that oweth the money: therefore doubt not, I wil do al things herein for you, in suche order, that you shal haue a good cause to thinke better of me (if it be possible you may.) Wel, saide his Father, I doe not doubt but thou wilte. And then his sonne toke his leaue of his Father, and carried the money with him for the purchasing

of the same: who within a while after, what through his travel, what through friendship, and what through rewardes, he purchased the same, and had it under seale, and so made him ready to goe homeward to his father.

Omen. But I pray you tel me, did he purchase it in his Fathers name or not?

Siuqila. Belike he had forgotten his fathers name, and therfore he putte in his own name, which he remembred better.

Omen. A good son, if he had bene hanged a while a sunning to drie: it must néedes greéue his Father when he heard of it.

Siuqila. That is not to be doubted. Wel, to proceed with this fraudulent sonne to his faithful father, he made as much spéede homewarde as he coulde, rather glad of his Lands that he had gotte falsely, than ashamed of the defrauding of his father. And as sone as he came home, his father reioicing at his comming, said: sonne, thou arte welcome home, howe haste thou sped: forsoth Father, saide he, I haue sped verye wel I thanke God, I haue gone throughe with the purchase: then saide his Father, then I may take possession of it, when I will: No Father, said he, you muste not take possession, it is I that muste take possession: for to put you out of doubt, I pray you be not angrye, I haue purchased it in mine own name (notwithstanding it shal be at your commaundement:) which when his Father hearde, he toke it so grieuously (especially for that his owne sonne served him so) that he lined not long after, but dyed euen for verye sorrowe.

Omen. Such a son is better to hang than to holde: oh that he had dwelled in our countrey, he should haue bin so handled, and hampred, that few or none for feare durste haue vsed their Fathers in such order: and I do not thinke, but he hadde some condigne punishement for the same.

Siuqila. He was neither toucht nor troubled therfore, nor had any punishment for it, vnlesse you call that punishmẽt, to inioy quietly ỹ landes that he so falsly bought with his fathers mony.

Omen. Alas that al the harme he hadde: nowe surely it was great shame that he was suffered: either you haue no lawe for

correcting

cõrecting suche a fault, or else the same is not wel executed.

Siuqila. Truly many with vs are so tenderly heard when they complaine of such like iniuries, and such trecherous parts are so bouistred or borne withal, that they thinke it is better to rest quietly with the harme or losse, than with further trouble to spend and consume their mony, and be neuer the nearer: yea and perhaps his father would not complaine of his sonne.

Omen. Such notorious enormities shold be redressed, & such wicked dealers should worthily be punished, though ỹ party so misused did neuer cõplain, if they were cõmitted in our coũtry.

Siuqila. How can that be: for if one complaine not, how can he haue remedie?

Omen. Yes, wel ynough, for our King hath his most trustie and priuie Espialles, that trauel purposely through his whole Dominions, onely secretely to learne and search out such notorious misdemeanors, who in their owne persons, reueals secretly to the King, al such notable mischieues as they haue truly learned, and surely searched out by their trauel, and they doe not onely giue to the King in writing the names and places where they dwel, that so offend: but also their names and dwelling places, that are so molested and misused: to which priuie Spials the king giues great liuings, & also bountiful rewards.

Siuqila. If such Spyals were with vs, out of doubt one or other would kil them quickly.

Omen. Yea but how can they kil them before they do know them? these Spials are charged vpon paine of death, not to vtter or reueale the cause of their trauel: for none but the King himselfe doth knowe them that are appointed for this purpose: so that it cannot be known, vnlesse they reueale it themselues. And moreouer, these Espials dare not certifie the King of any vntruth, for if they do, they shal die for it: therefore it standeth them vppon to learne and search out the matter aduisedlye and diligently, and to be of a good and sure ground, before they certifie the King thereof. And to make the saide Espials to bee the more diligent in their trauel & triall out of such notorious misdemeanors, and wicked practises: the more matters that they

haue to certifie the King, the inde gifts and rewardes they shal haue of the King, for the King giueth euery one of them a liberall reward for euery such notorious fault, practile, or misdemeanour, that they so declare vnto him. And the King himselfe in his own person, hath the hearing, determining, and iudging of euery suche notorious fact or matter, that is informed him by his saide Espials. And by these meanes, wicked deceiuers and diuelishe practilers are punished by the King: and the oppressed and defrauded are reuenged, restored, and helped, though they themselues do not complaine.

Siuqila. What a worthie order and notable policie is this: wherby the wicked is punished, the innocent helped, and truth and equitie defended? Surely your Prince is much to be commended, that bestoweth himself such liberall gifts on suche finders out of faultes, whereby al this is accomplished. I woulde to God we had such Spials with vs, to trauel abroad to learne and searche out such.

Omen. By these Espials our King of *Mauqsin* did so spedily and earnestly helpe a poore wronged widow to hir right, that therefore his fame wil neuer be quenched.

Siuqila. I beseech you tel it, for I thinke long til I heare it.

An excellent example of the restoring of a widow vnto hir right, misused by hir sonne in lawe.

Omen. As one of the Kings priuie Espials was trauelling, he spied a poore woman sitting in hir doore spinning, who asked hir the way to a towne he was trauelling vnto, and she tolde him the right way thither: whiche poore woman perceiuing the man by his spitting to be drie, desired him to drinke a cuppe of hir small drinke: whiche he did not refuse, but thanked hir for hir gentlenesse. And then she brought him into hir poore house, and did sette before him bread and cheese, and brought him such drinke as she hadde, whereof he did bothe eate and drinke well. And whyle shee was sitting there, hee demaunded of the saide Woman, what Countrie woman she was? Who tolde him, that she was not borne far from thence. And then he asked hir if she got all hir liuing with spinning? Yea, saide she, I thanke God for it: for though it be a poore trade, yet it is a true trade. But sir, saide she, though I be now in suche a poore case, I haue

bene

bene in a great deale better. How then came you thus empoue-
rished, saide he? Truly I wil tel you, sayde she? the whole
matter if it were not for troubling of you. Nay, said he againe,
it wil be no trouble to me, nor harme to you: therefore tell the
truth in all pointes as nighe as you can, for if I can doe you no
good, assure your selfe I wil doe you no harme. Sir, I do not tel
it vnto you, said she, to the intent to haue any redresse thereby,
but onely to shewe the simple state I am nowe in, and the case
I was in before, concerning prosperitie or worldly felicitie. It
was my chaunce when I was not past nine or tenne yeares of
age, to be carryed by a friende of my father and mother, a hun-
dreth miles hence at the least, to be brought vp with a Gentle-
woman, who loued me very wel, bicause I was somthing obe-
dient and diligent vnto hir: whose seruice I changed not for a-
ny, but tarried stil with my said Mistresse vntill she dyed, I be-
ing then about three or four and twentie yeres of age. My Mai-
ster was made a Knight, whereby his wife was a Lady at hir
death: Who a little before hir death sente for hir husbande to
come and speake with hir: and hee (as she desired) came present-
ly vnto hir: at which time she tooke him faste by the hande, and
said: Sir, I feele my selfe now so sicke, that I know I shal not
long be your wife, and I truste that you cannot say, but that e-
uer since our marriage I haue bene a true, louing and obedient
wife vnto you. And as I neuer requested any thing of you of
any great importaunce, so now at my death I pray you grant
me a boone, which you maye easily performe. And I assure you
sir, saide she, it wil be no euil, but good, and not to your hinde-
raunce, but greatly for your profite, ioy and quietnesse. What
is it wife? saide he, and then I wil tell you whether I will, or
not. Nay, saide she, I beseech you graunt it me before, it wil bee
no more harme to you than I haue said, therfore if euer you lo-
ued me, deny me not. Which when he hearde hir desire so ear-
nestly, knowing also, that she woulde will him to doe nothyng,
that shold hurt or hinder him, he said as followeth: wife, for as
much as I know that thou louest me dearely, and wishest mee
wel, I wil grant it thee whatsoeuer it be, if it lye in my power

to performe Yes sir, said she, or else I woulde not demaund you to doe it. And nowe this it is: I haue broughte vppe a poore Girle a greate whyle, and though hir friends or kinred are vnknowne to you and me, yet I know hyr good conditions, hyr honeste behauiour, hir modest manners, and hir diligente seruice to be suche, that I estéeme hir a greate deale better therefore, thoughe she be of a base parentage, than thoughe she were a Lords daughter without the same. And you are not ignorant sir, that she hathe so vnfaynedlye borne suche an affection to you, and fauour to me, that she hathe loued our children moste tenderly. And for that I shall leaue behinde me two yong motherlesse children, and another that is our eldest sonne of ryper yeares (whom I besiech God, he may be as toward and wel disposed hereafter, as he is froward and euil disposed now) I am much afrayde least the yong babes, by a stepmother shoulde, bée stepchildren: and that when you their father were abrode, they should be misused at home. And as I haue a gret care for them, so I haue no small regard vnto you, fearing leaste you shoulde marry one that rather loueth your liuing than your self, as you shal be allured thereto I am sure, wherby you should not only muche misse me, for your owne quietnesse and ease: but also for the good loking too and wel bringing vp of your children. And for that I knowe none that will obey you, loue you, and regard you so much as I, neither make so muche of our children, and haue such care of them as I, excepte it be this my seruaunte, of whose faithfulnesse, honestie, loue, and modestie I haue hadde suche tryal, that it is very harde to finde hir match: therfore my most humble and laste sute vnto you is, to marrye this my seruaunt and Maide after my death, at such time as you shal think conuenient and méete, whiche I doubt not but you wil doe, for that you haue promised mée. And then he sayde to hyr agayne: For as muche as I haue promised you to performe your request, I wil God willing marrie hir, if it be your chaunce to dy before mée. And within a while after, my good Ladye and Mystresse dyed, and then my Maister according to his promise, dyd marrie mée, wyth whome I liued after aboue twentie yeares

A strange sute.

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in great worshyp, quietnesse, and wealth: whom I so loued and obeyed, that he thought he had his first wife. And I brought vp his children so carefully and tenderly, that they neuer myssed theyr owne mother. Then sayde the Kings Espiall, to whom she tolde the tale: If this be true, then you are a Lady still, for though you haue losse your liuing by some mischaunce, yet you can not lose your title by any mischaunce. A pore Ladye, sayde she, that is faine to spinne for hir liuing. And when I had bene married to this worthy Gentleman and knight more than xx. yeares, God toke hym away by a sickenesse that he hadde, to my great griefe and sorow, yea, and to my bitter vndoing: as you shall perceiue hereafter. For my husbandes eldest sonne, who neither esteemed his father nor loued me, after his father was deade, brought me by faire wordes to walke with him into my grounde, and when he had me in a little groue of Wodde, he stripped me out of all my cloathes, and putte vppon me suche simple attyre as hée hadde prepared for the purpose, and sayde: a beggar my father founde thée, and a beggar his sonne will leaue thée: thou hast hadde pleasure ynoughe to be a Ladye these twentie yeares, therefore the reste of thy life thou shalte playe the beggar, least thou forgette from whence thou camest: dost thou thinke to haue anye of my fathers liuing? no I warrant thée. And as it hath grieued me to sée thée in my mothers place all this while, so nowe it doeth reioyce mée to sée thée in these beggars ragges. And then I kneeled on my knées, and began to speake vnto him, but he would not suffer me, saying: if thou prate to me one word that I like not, I will kil thée: therfore if thou wilt haue thy life, thou shalt promise & sweare vnto me, that thou shalt neuer sue me in anye Courte for anye lands or liuing here, neither shalt thou cõplain to any Iudge of this ỳ I now do to thée: & moreouer, with as much speed, to goe out of this country, and ỳ thou shalt not dwel within a C. miles of this place: all whiche, if thou wilte not sweare to performe, here I will dispatch thée and bereaue thée of thy life. And then I, for the safegard of my life did sweare vnto him, that al this I would performe, & so haue I done euer since vntil this day: for I went

A compelled othe.

went then from thence in all the haste I could, partly for feare of my life, but chiefly for keping my othe, where I have dwelled euer since, without complayning to any Iudge of this great wrong & iniury he hath done to me, & without suing or trobling him for my liuing (according to my oth) which he keepeth most wrongfully and wickedly from me. And thus sir, saide she, through ministring of talke, you knowe by what occasion I am come to this poore estate, yet as well contented withall, sayde she, as when I was in greatest prosperitie. It is maruel, said he, that you doe not finde some meanes to gette your liuing or some parte of it. Alas sir, sayde she, I neuer looke to haue anye of it, neyther do meane, according to my othe, to complaine to any Iudge or Magistrate aboute it. A constrained oth by Gods lawe and mans lawe is counted as no othe, saide he: therefore, I tell you truely, if it were my case as it is yours, I would seeke some remedie to get it: what is the Gentlemans name, and where doth he dwel that thus did vse you? saide he. And then she tolde him both his name, and the place where he dwelled. But I thinke, said she, he is deade by this time: therefore, saide she, God forgiue him, and I doe. Surely, sayde he, God will blesse you the better, because you take all these iniuries so patiently. And now, saide he, for your good refreshing of me I most hartily thanke you, And if it may lye in my power to shewe you any pleasure, you shall be as sure of it, as you haue giuen me drinke to quench my thirst. And it maye so chãce, that I may do you some vnlooked for pleasure. And the Kyngs Espial went on his iorney, and she to hir spinning.

Siuqila. She little knew, good woman, ỹ he, she so curteously vsed, and to whom she told hir troublesome tale, was the kings appointed Spial for the learning, searching and trying of suche kind of matters, and that God would prepare a remedie for hir so soone as he did. It was only the Lords working, that putte it into his heart, to aske hir the way, and that put it into hir mind to offer him drink. God worke al this by marueilous meanes, if we would consider it, for the helping of the innocent and godly. Now tel on your tale I pray you.

Omen.

Omen. This man, to whome this poore Lady declared the cause of this hir powertie, made his iorney through that country where she told that hir wicked son in law did dwel. And when he came nigh to that place, he did not only understand & learne of diuers perfectly, that the same Gentleman was then liuing, and inhabiting there: but also, that such a woman was his fathers wife, who married hir being his maid, at his wiues earnest desire on hir death bed, and al things besides as she had before told: but whether she wente, or what became of hir after the knight hir husbands death, they knew not, thinking verily, that she was deade: for, sayde they, if she were aliue, eyther she would haue come, or sent ere this: for a great liuing should belong to hir, if she were aliue. Which being bolted out by them a far off, without any suspition, he made haste to the Court, being very glad that he had such a matter whereof to certifie ỳ King. And as soone as he came to the Court, watching his time when he might most conueniently talke with the King, he went vnto him, as he and the rest of his fellowes might doe most boldly: and then with diuers enormities and wicked practises, he reuealed the whole storie, how this poore Lady was misused by hir wicked son in law, and to what powertie he brought hyr. And then presently the king sent for thys poore Lady, whom ỳ king vsed curteously after she had tolde him all hir matter, & appointed hir to be kept secretly in the Court & gaue hir meat, drinke, and lodging, & bad hir in any wise, that she should tell no bodye wherefore she was there, nor declare hir case to anye, nor yet to vtter what she was. And also ỳ king sent for ỳ said Gẽtlemã by a Pursuant, & for al the Iustices of Peace that dwelled neare him, and also for the Iudge that was appointed for that soyle.

Siuqila. I am sure the said Gentleman did not maruel a litle, what should be the cause that ỳ King did so hastily send for him: and also the Iustices of Peace and the Iudge could not tell the cause why the King sent for them.

Omen. No, they knew no more thereof, thã ỳ new born babe doth knowe of his mothers laboure. When euerye one of these were come to the Court: and when the king was certified ther-

of, he sent not for them all at once, but for one of them after another. And first the King sent for the saide Gentleman that had so vsed his mother in law to come before him, whom the King asked, what was his name, and what was the place where he dwelled. Then he told both his name and also where he dwelled. And thē the king asked him whether his father dyed before his mother or not: and he told the King, ẏ his mother dyed before his father: did your father marry againe, said ẏ King, after the death of your mother? Yea, & if it like your Grace, saide he. What kind of woman was she? said ẏ King: a maide or a wydow, a Gentlewoman or a base borne? forsoth, said the Gentlemā, she was, as I Judge, of no high degrēe, for she was but my fathers seruaunt, and as for hir kinred we knew not: it seemed by hyr attyre at hir first comming, that hir parentes were but poore. How chaunced it that your father (sayd the King) being a Knight, and a man of so great a liuing and good worship, would marry his seruant, or one of so base a calling? Truely, sayde the Gentleman, my mother on hir death bed, for the gret loue and affection she bare to hir, desired my father to graunt hir one request before she dyed: who, thinking she would desire no suche thing, graunted hir that he would doe whatsoeuer she desired, if it lay in his power to performe: and then, when he graunted hir, she required him to marry hir maide after hir death: & so he did perform the promise he made to my mother. Then sayd the king, your father was very good to hir, for in one houre he made hir of a poore seruant, a worshipful Lady, and of a poore maide, a rich Mistrelle. Ye did so, said the Gentlemā. Then said ẏ King: Is she dead or aliue? I thinke she be dead, said the Gentleman. Do you not know perfectly, said the King: no, I know not perfectly, but that I surmize, for if she were aliue, she would come or send to receyue hir Rents, for hir liuing shoulde be greate if she were aliue: for my father loued hir so wel, that he made hyr a Joynter of more than halfe his liuing: besids that, he left hyr worth in goods aboue fiue or thrée thousand pounds, but she neuer had nor enioyed any of it: for soone after my fathers deathe, she went away, but how, I know not, and I neuer heard of hir since.

since, I like you wel, saide the King, that you tel me the trueth: it seemeth, that she had better lucke during your Fathers life, than she had after his death. How long was she maried to your father? said the King: forsoth, saide he, aboue twentie yeares. Did your mother leaue anye moe children than you? yea, saide he, she left two that were but yong. And was she a good mother to you, saide the King, and vsed you and them well? yea, verye wel, saide he, our owne mother could not haue loued nor vsed vs better. It is very strange, saide the King, that no body could tel neither of hir death, nor yet howe she should be conueyed away: truly, saide the Gentleman, I made as greate search and enquirie for hir as I coulde possibly, but I coulde neuer learne what became of hir. The most wisest men haue surmised, that some did, by some wille, steale hir away against hir wil, for hir great wealth and liuing, and for that she woulde not consente, haue killed hir, fearing leaste she shoulde bewray them, if they shoulde haue lette hir goe away from them. It may be so, saide the King, it is very likely. Wel, said the King, this is the cause I haue sent for you by my Pursenant: it was credibly told (belike by some that beare you no good will, and perhaps doe it rather of malice than of any good matter) that you haue killed hir or caused hir to be killed: but if you be sure you haue not (as I beleeue you woulde not, for that you tolde me howe wel she loued & vsed you) assure your selfe to be without all danger. But leaste I be suspected, said the King, of partialitie, you must be cõtent to be as a prisoner a while, vntill I see that it can not bee proued, which I wil quickly trie, doubt you not: therefore content your selfe, saide the King, for they that haue thus slaundered you shall dearely paye for it, if they cannot be able to proue it. Then saide the Gentleman to the King: God saue your life, O worthy Prince, for I neuer killed hir, nor consented euer thereto: therefore I am certaine and sure, that it can neuer bee proued: wherefore I now reioice, though I was sorie before I knewe the matter. And then the King sente him away to prison.

The King speaketh politikely

Siuqila. This was a very good policie of the King to pretende hir death against him, which he knewe was false, whereby to

good occasion to send him to prison, and therby to keep him safe, and to make him ẏ lesse suspect the truth, or that she was aliue, wherby he might be the merrier.

Omen. You say true: And after that, the King examined the Iudge and Iustices of Peace seuerally by themselues: & they all affirmed, that the Knyght, the sayd Gentlemans father, did marry his maide at his wiues request on hir deth bed: but what became of hir after the deth of hir husband, they knew not, And he commaunded after, that the said Gentleman, with ẏ Iudge and Iustices of peace shoulde be brought before him: and when they were all come he said to the Gentleman: How saye you? sayde the King, it is credibly told me, that you haue killed your mother in laive: whyche is very like, for though she bred you and your brethren as hir owne déere and louing children: yet I vnderstande, that you didde not onely in your Fathers time maruellously misuse hir, but also, your owne louing father, whome you were moste bounde to loue and obey aboue all other. Now seeing you did hate and dispise hir whom your father entirely loued in your fathers life, by displeasing of whom, you might haue bene displaced out of all your inheritaunce and liuing: then it is like, after his death when he could not disinherite you howe cruellye soeuer you handled hir, that either you haue killed hir your selfe, or appointed some other to do it. The sayde the Gentleman, if it can be proued (O worthy King) that eyther I killed hir my selfe, or got any other to kil hir, or was euer consenting to hir death, either doe know of hir death: then let me suffer the moste vilest death that can be inuented. And I trust your Maiestie, saide he, woulde not haue me molested or troubled for hir deathe, vnlesse it be proued that eyther I killed hir, or procured hir death, or consented to it. No, sayde the King, as God is a righteous King in Heauen, so I hope I haue bin and wil be a iuste Prince in my kingdome on earth. Well, sayd the King, if I cannot bring a witnesse, that she was killed, yet I beléeue I can shortely haue one to testifie, that she escaped with great feare: so that, if she be aliue, it is manifest then ẏ you are not culpable of hir deth. I am sure, said ẏ Gétle-

man,

man, there is none that can witnesse any such thing against me in any suche thing: neither, that I euer gaue hir any suche occasion. I wil not say it was you, said the King, the witnesses, if there be any, can tel their owne tale. But I pray you, saide the King, tell me one thing, and lye not. Then saide the Gentleman, if your Maiestie aske me that I am able to resolue, I will then say vnto me, saide the King, whether had you rather your mother in law were aliue or dead: whereat he pausèd a litle. Your pausing, saide the King, portendeth something, for if you were frée from killing hir, then hir death coulde not hurt you: and if you haue not otherwayes misusèd hir, then hir life cannot harme you. Your Grace, said the Gentleman, doth construe it one way, but I meant another way: for if she were deade, then by surmises and other presumptions, I might incur great trouble and danger, whereof hir life would rid me: and if shée were aliue, I shoulde lose a great part of my lyuing, whyche I now enioy and possesse. Then saide the King, herein you haue shewed rather a ready wit, than a good excuse: for you that are loath to haue hir aliue that so much loued and tendred you, least she should enioy halfe your liuing: it is to be thoughte, that you could be content to procure hir death, whom you vtterly hated, to haue all hir liuing. And forasmuch as the question séemeth so doubtfull to you, that you knowe not whether it were better for you to haue hir dead or aliue: it is like, that you are guiltie of hir death, or abusèd hir in hir life. Wel, saide the King, bring me hither the poore woman, we wil sée what she can saye. And then the poore Lady his mother in lawe, in hir poore attire, was brought before the King. And then the King asked the Gentleman if he knewe hir: and he saide, he knewe hir not. Do you know this Gentleman? saide the King to hir: If it like your Grace, said she, I know him wel. Yea, said the King, it liketh me wel, that you knowe him: But perhaps it liketh him euil that you know him: tel me truth, said the King, when and where did you sée him last? Forsooth, saide she, in a Groue, not far from his house where he dwelleth. What certaine token, saide the King, can you shewe me, that then you saw him?

then saide she, I haue such a sure token that he can not forget it. Tell it I pray you, saide ỳ King. Whē the poore Lady saide it was my chance on a certaine euening to be in ỳ same Groue gathering a few sticks, and sodainly I saw this Gentleman (though he saw not me, for I did couer my selfe close in a braūble bush) & his mother in law was there with him, whom he then stripped of al hir apparel, & put on hir backe poore begarly attyre (I marueil where he had it) (where got ỳ Diuel ỳ Frier, saide ỳ King) & did then threaten to kil hir with his dagger in his hand, if she would not then faithfully promise and sweare to him, that she should not only get hir self from thence in al hast, & neuer come againe within 100. miles of ỳ same place: but also, ỳ she should neuer vtter the same to anye Iudge, neither euer claime anye parte of hir liuing there. And when she beganne moste humbly to kneele and speak to him, he said, if she prated to him, he wold thrust his Dagger in hir. Then the poore Lady was commaunded to departe for a while. How like you this tale, saide the King? she might wel be a good mother to you, but you shewed your selfe herein a stepchilde to hir. Did not I say before, that his silence did shew then, that either he was guilty of hir death, or abused hir in hir life? When saide the King, what sayst thou to this thou wicked wretch? why doste thou not answeare for thy selfe? When he saide, I beseeche your Grace not to credite this poore woman. As thoughe, said the King none is to be beleeued but the riche: and none to be discredited but the poore. I doe not say that she is to be discredited for hir pouertie, said the Gentleman, but I meane that hir pouertie may make hir to be allured with gifts and money, to beare false witnesse. It is wel knowen, said the King, that that good Lady thy mother in lawe, had neither kith nor kin nye thee, to sue, trauel, or to searche for hir, and to boulte out the truth. And moreouer, canst thou make me beleeue, that this poore woman durste witnesse a falshode to me, or to accuse thee, (being of so greate liuing and wealth) of such a crime, if it wer not true? I do not say to your Grace that she is hired to bear witnes against me, but ỳ it is very likely, ỳ throughe giftes & rewardes she is allured thereto. Wherefore I

moste

moſt humbly beſeech your Maieſtie, not to beleeue, that I haue myſuſed my good mother in lawe in this ſorte when ſhe was aliue. Doſt thou thinke, ſaid the King, that ſhe is deade? I beleeue ſhe is dead, ſaid he to the King: therefore lette not me be troubled, for that I neuer abuſed hir, as this woman reporteth.

Siuqila. Surely this was very wittily handled of the King.

Omen. As he began very wittily, ſo he ended the ſame very wiſely: for he appointed, that after the ſaid poore Lady ſhold put on hir trim apparel, & ſhew hir ſelfe in ſuch ſorte as ſhe was in hir proſperitie. And then ỳ King ſaid: though you refuſe this poore woman for a witnes, I truſt you will not refuſe a rich Gentlewoman for a witnes. Bring in that Gentlewomã, ſaid ỳ King before me. And when this poore Lady came in trim attire like a Gentlewomã or a Lady, before the King: the King aſked hir, if ſhe knew ỳ Gentleman. Yea, my moſt worthy Soueraigne, I know him very wel, ſaid ſhe. Do you know this gentlewomã ſaid ỳ King to the Gentlemã. The ſaid ỳ Gentleman very ſoftly & ſorowfully, I know hir. Do you know hir: ſaid ỳ King to ỳ Iudge, & to ỳ other Iuſtices of Peace: yea, ſaid they, we knowe hir very wel, for ſhe hathe made vs very good cheare in hir huſbands time: it was very wel beſtowed on you, ſaide the King. This is a very ſtrãge thig, ſaid he, ỳ rich & welthy cãnot know the poore, but ſuch as are rich or equal to themſelues. And if any come frõ welth to pouerty, thẽ they quite forget thẽ: but if they come frõ pouerty to welth, then quickly they know them. This Gentlewoman is ỳ ſame woman ſhe was here before, & yet hir trim apparel hath made hir an other womã: ſhe had ỳ ſelf ſame face, armes & legs, that ſhe hath now, & yet they knew hir not: & for ỳ ſhe hath other apparel that ſhe hadde not before, now they know hir. Wel Gẽtlemã, I may wel puniſh you for miſuſing hir when ſhe was aliue: but here afore al this cõpany, I acquit you for hir death. Though theſe two womẽ are but one witnes indeed, yet you your ſelf haue alowed thẽ for 2. witneſſes. For, ỳ firſt ỳ was here you knew not, & this gẽtlwomã now ỳ is here you know, which argueth plainely, ỳ you take thẽ to be two ſeuerall perſõs. And thus thei may be as 2. witneſſes againſt you:

but this

missused Gentlewoman your mother in Law is the most sufficient witnesse that can be broughte againste you in this case. But I pray you Gentlewoman, said the King, why didde you suffer this iniury at his hands al this while? Forsooth, said she, it may please your Highnesse to vnderstand, that partly I was loath to vndoe him, thoughe he spoyled me of all I hadde: and partly I was so scrupulous to kepe my othe, though I was enforced to make it, that if it hadde not bene reuealed by some other meanes than by mine owne procurement, he should neuer haue bene bewrayed for me. I knowe thou saist true, saide the King, for if it had not bin bolted out, more by my meanes, than it was procured by thine, thou shouldst haue liued poorely for want of thine owne, and he should haue liued Lordly, with that that is thine. Then the Gentlemanne knéeled downe and beganne to excuse himselfe: wherewith the King was verye angrye, and saide, prattle no more to me, saide the King, thou wouldest haue killed this Gentlewoman with thy Dagger, for speaking in hir right: and shall I suffer thée to liue, if thou presume before me to excuse thy selfe in wickednesse & wrong? wilt thou vrge me to séeke for further witnesse: bring me said he, hither before me all this Gentlemans seruantes, that came vp with him: And as soone as they came before the King, hée asked whiche of them did dwel with him at the death of his father, or at the time when the Lady his mother in lawe was so sodainly gone. And one of them which then dwelled with him, saide: it may please your Maiestie to vnderstande, that at that time I was his seruant and waited on him: then said the king, loke thou tel me truth in that I shal aske thée, didst thou know nothing of hir departure? neither didst thou sée any thing wherby to suspect thy maister thereof? truly saide his seruant, I saw my Maister and hir walke togither out of the house, on whom I would then haue waited, but he woulde not suffer me, and within an houre after, I mette my Maister, with some of hir cloths in his armes, which I was sure she did weare, when she and he went forth togither. And I asked him what hée hadde there, and where he had left my Lady his mother: and he said

to

to me againe, what wouldst thou withal knaue? she is none of my mother. And euery one did mutter of hir thus sodaine absence: at the laste I saide vnto him, sir it woulde be muche for your worshyp, to make search for my Lady: let hir kinred and friendes search for hir, saide he, for I will neither go nor send out of the doores to looke for hir. And this is very true that I tel your Grace, but more I knowe not. This is ynough, said the King, and more than I looked for, but not more than GOD would: beholde, through Gods prouidence, thine owne manne hath told such a tale that it hathe tryed all the reste to be true. With that the Gentleman was ashamed and helde downe hys head. Now, said the King, he holdeth downe his head, whych indeede is more meete for him, than to holde it vp: he hathe vsed this good Lady so wickedly, and so treacherously, that he cannot wel looke vp to take God for his father, me for his Prince, this Lady for his mother, nor anye good man here to be his friende. Ah barlet, thou hast lost the name of a Gentleman by villanie, which thy auncestors got, by wel doing: doest thou not know, that in this my kingdome of *Mangsen* are such good lawes and orders, & such worthie Iudges and Officers, that wicked practises cannot be vnrevealed, fraude and falshod not defended or holden, and that the offenders are not long vnpunished? I tell thee, that God doth so abhorre the wronging of the widowe, the defrauding of the fatherlesse, the oppressing of the poore, and the misusing of the miserable: that he wil reueale it, thoughe the craftie worldlings, with all their policie & power do hide it, as by this poore misused Lady doth manifestly appere: for she of hir selfe thought neuer to vtter it, but God of his goodnesse wrought meanes to publishe it. Wel, saide the King, I will make thee a spectacle to al other: and nowe I will proceede in iudgement againste thee. And firste, bycause thou hast made vyuers lies to me. and especially, one that is notorious, to make vs the better to credite thee, which is, that thou madest diligent search after this Gentlewoman, (which thy manne hathe manifested to the contrarie:) therefore, for it, and the reste, thou shalt not speake anye worde to anye body for the space of nine moneths;

Marke the iudgement of the King.

and thou ſhalte weare on thy ſleeue an H. and an L. for a Hurtful Lyar. And becauſe thou didſt ſtrippe this good Ladye thy mother out of hir clothes, and put beggarly apparell vppon hir backe, therefore I will ſée thée here before my face, ſtripped out of thy attyre, and beggarly rags, in ſteade thereof, to be put vpon thée.

Siuqila. Did the king himſelfe ſée the ſame done?

Omen. Yea, what elſe? for as he hadde prepared before beggarlye attire for his mother, ſo the kyng commaunded ſuche lyke attyre to bée purpoſely prepared for him: whych beggarly attyre, when the king lawe on his backe, he ſayde: nowe thou arte dreſſed as thou ſhouldeſt be: for as thou haſte done vnto hir, ſo I doe vnto thée. And becauſe, ſaide the kyng, thou dyddeſt ſpoyle hir of all hir landes, liuing, money, goodes, iewelles and plate, and turned hir to ſpinne for hir liuing: ſo here I will take from thée all thy landes, goodes, iewelles, money and plate, which ſhe ſhal poſſeſſe and enioy all hir life, and all hir owne goodes and iewels, to beſtowe where ſhe will after hir death, and ſo thou ſhalte be turned abroade, to gette thy liuing whiche waye thou canſt. And whereas thou diddeſt charge hir vppon hir othe, that ſhe ſhoulde not dwel nighe thée by an hundreth miles at the leaſte: ſo I charge and command thée vppon thine allegiaunce, that thou ſhalte dwell from hir an hundreth myles at the leaſte. And for that thou dyddeſt vnladye hir, by taking awaye hir apparell, liuing, and goodes: nowe I vngentlemanne thee by taking awaye thy apparell, thy landes, and thy goodes from thée. But thoughe my iudgement be, that thou ſhalte haue none of thy goodes, or landes during thy life: yet my will is, that thy children, if thou haſte or ſhalte haue anye, ſhal enioye the ſame after this Ladies death. And all thys my iudgement ſhall ſtande and be performed, and not be reuoked. And nowe, ſaide the king to the Iudge and Iuſtices, I haue to ſaye to you: for as much as thys Lady was ſo ſodainely gone away, the bruite whereof you coulde not chooſe but heare, and becauſe you cauſed not enquirie or ſearche for hir, thoughe none complained thereof

to you, whyche was youre partes to haue done, (for good Iudges and Iustices oughte to enquyre and searche primlye for misdemeanors,) therefore euerye one of you, as well Iudges as Iustices, I discharge of your Offices and authoritye, commaunding euery one of you besides, to finde two of youre poreste neighbors children at schole for the space of two yeres, allowyng them all that while, sufficient meate, drincke, cloth, and all other necessaries, as wel for theyr learning, as for their finding, commaunding euerye one of you to do and performe this my iudgement, as you will auoyde oure indignation. For whyche worthye iudgemente, the saide pore Lady most humbly thanked the king: and all other the kings Subiectes that hearde of it, reioiced that they were subiects to such a politike, diligente, righteous, wise, and vertuous a Prince. And then the kyng departed: the Lady to hir diuine liuing and goodes was restored, and to all hir lands admitted: hir wicked sonne in lawe of al hys goodes and landes dispossessed, and into a straunge Countrey banished: the Iudge and Iustices oute of their authoritie discharged, and pore mens children nourished and wel educated.

Siuqila. If two or three that myssuse their mothers in law in oure Countrey, were but thus handled, or as their deedes do deserue, so manye Widowes shoulde not be wronged as are. Whys order that youre kyng vseth herein, is a verye excellent waye for him to knowe many abuses, and to redresse mischiefs. And thoughe it bee costelye and chargeable to the king, yet it is verye necessarye and commodious, to hys louing and good subiectes.

Omen. Nay, the kings Espyalles doe certifye hym, of vprighte Iudges, godlye Iustices, diligent Officers, and of the wise, godlye and well learned, that are of a good reporte, and are generallye well commended, whych are rather contente wyth pore liuings, than wyth greate dignities, with meane estate, than with high promotion, wyth decent apparel, than with costly garments, and with necessarye

than with sumptuous fare.

Siuqila. But what are suche the better thoughe the King knowe of them?

Omen. Forsoth, as the other that practise and commit wickednesse, are punished, and according to the lawe executed: so these are, by the King to promotion and great authority preferred: and the other that are godlye, wise, and well learned are to one office or other promoted, though they be neuer so poore: for the King thinkes, that they that are contente with a poore and base liuing, and seeke not to be exalted, wil, if they be in any authoritie, doe iustice and equitie, and will abhorre to take giftes and rewardes.

Siuqi'a. Your King thinketh truly: yet it is oftentimes seene, that manye before they be in office and authoritie, doe professe that with their tongue, that when they are in office, they neuer performe in their deedes. But sir, as you tolde mée before, that the Suters in the Lawe with you haue not onely quicke dispatche of their matters, but also haue them ended and determined with small costes and charges: euen so I thinke, that such as haue an occasion to sue vnto any noble manne or other, for any particular thing to themselues, are quickly dispatched either vtt or on.

Omen. That is most certaine, for this order wée haue: assoone as any thing is giuen or graunted, eyther by anye Noble man, Lorde, or other, the same is registred immediatelye, to whome it is giuen or graunted, (yea, and our King himselfe doth vse that order) whereby none is putte in hope of that whiche before is promised or gyuen to an other: so that if it bee promysed or giuen before, the Suter hath his answeare very speedily, that it is gyuen, or that he cannot haue it. If the thing he sueth for be not giuen or promised: then our order is, that they to whome he doeth sue, shall either giue him an answeare within a daye after, or elle shal appointe hym another daye.

Siuqila. It maye be that the Suter dwelleth two or three hundred myles from the same place, wanting money perhaps

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to tarrye long for an aunsweare, or else cannot so wel trauel so far again for his answere.

Omen. Naye, three dayes is the longest that anye Suter with vs shall be constrayned to tarrie for an aunswere: for if he haue not an answere within three days, he shal haue the thyng he sueth for.

Siuqila. There maye a greate inconuenience arise thereof, for thereby manye tymes the Suter shoulde be driuen to departe wythout hys demaunde: or else hee, to whome the Sute is made, shoulde be vrged to giue or graunte that to one that is vnworthye of it: for that in suche a shorte time it coulde not be learned of what nature, qualitie, or condition the suter is.

Omen. If that be all the matter that you can alleage, the aunsweare neede not be long delayed: for euerye one wyth vs muste of force bring a good Certificate or Testimoniall, that he is verye meete and worthye of the thing he sueth for, or else he cannot speede of the thyng he sueth for: For good Reporte wyth vs doeth winne that, that Money nor Gistes can neuer attaine.

Siuqila. That is verye well: but I tell you truelye, with vs it proueth oft times contrarie: for that whyche good Reporte or Deserts can not gette in a yeare, Money and Gistes wyll gette in a daye. Well, it is no greate matter for a man to staye three dayes to speede well. And to saye trueth, it is a greate deale better for one to tarry three dayes and then to haue a flat aunswere not to truste vnto it, than to bee putte in hope wyth fayre promises a tweluemoneth, and then to goe home wythout it.

Omen. I dare saye that there are none so euill vsed wyth you.

Siuqila. I feare there haue bene a hundred within lesse than a hundred yeares, beyng fedde wyth fayre wordes, that haue wayted long, spente muche money, and giuen rewardes, and yet haue gone home wythoute the thing they sued for; and an other (perhappes not so worthye) in two or three

dayes, wyth small wayting and little expences hathe obteyned it.

Omen. Surelye, that is againste all reason: it is a pitifull thing to make one spende hys time, and consume hys money, for that he shall not have. Long delaying of Suters, hath oftentimes made them lose and spende more, than the thing hath bene worthe they sued for or got, which is a great enormitye, and againste all reason.

Siuqila. Nowe, if that be againste reason, then it is muche more againste reason and equitie, to make one throughe vayne hope, to wayte long, to lose theyr tyme, to spende all they are able to make, for that they shall not have, which is the nexte way to drive them to beg of other, of whome other before did beg.

Siuqila. You say euen trulye, yet many with vs haue bene so serued: I praye God it may so cease, and that none hereafter bee so serued. But I beseech you tell me, how do poore Suters with you, that haue no money to spende during the time of their sute or complaint?

Omen. Thoughe there be fewe suche with vs, yet they that be such can lacke no relieue nor lodging all that while. For many godly Gentlemen, Riche men, and Merchauntes of the Citie, do require the Porters of the same, to sende vnto them such poore strangers and needie suters, as they espie when they first enter in at the Gates of the Citie: which godly Gentlemenne, Merchants, and Rich men, wil not only ioyfully receiue them, but also wil giue them meate, drinke, & lodging, during al the tyme they sue, or are Suters. So that no poore Suter can so soone enter into anye Towne or Citie with vs: but straight way they are thus entertayned either of one or other. Are they not so with you?

Siuqila. With vs, quoth you: we woulde be loath to be taken with such a fault: if they come without mony, they are liker to lie on bare boords than on a featherbed. And they shal not lightly surffet on their supper.

Omen. I wil tel you a true tale of a worthy Iudge with vs, and how he did vse a poore woman that had great wrong, & had

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no money to relieue hir at all.

Siuqila Tel it I beseech you, for I will giue an attentiue eare vnto it.

Omen. There was a Iudge with vs that feared God, & loued equitie so much, that diuerse times he would walke in the streates early and late, in vnknowne apparel, onely to spy poore strangers & suters, & to enquire of them the cause of their trauel and suite: who on a certain night met in the streate a poore aged Woman, who had a paper or writing in hir hand. To whome the Iudge said: Gentlewoman where dwel you, and what is ỳ cause of your comming hyther? Forsoth sayd she, I dwel in the Countrey, and am enforced to come hyther to complaine of a wicked riche man that hathe misused my daughter and I haue neither money to pay for fode nor lodging. Doest thou knowe his name, and wher he dwelleth? said the Iudge: Yea that I do, said she, and then she told him his name, and where he dwelled. Where is your daughter? said he: she is in the Towne, saide the old woman. And then he did giue hir money in hir purse to pay for hir supper and lodging, and willed hir to enquire the nexte day for the chiefe Iudges house of the Citie, and to come thither with hir daughter, for, said he, I will speake my self to ỳ Iudge for your: and so she was glad, giuing him great thankes for the mony which he relieued hir withal. And when the said Iudge came home, he sent for his Porter into his Chamber, to whom he gaue charge, that when such a poore woman with hir daughter came into his gate, he shold bring them both vnto him.

A rare Iudge.

Siuqila. I think ỳ said poore woman did not forget, to come to hir daughter the nexte day to the Iudges house.

Omen. No I warrant you. And when she and hir daughter came thyther, the Porter brought them before the Iudge presently: whyche poore woman when he sawe, he knewe hir well ynough, thoughe she knewe him neuer a whitte. Tel me, saide the Iudge, what occasion had you to come to me? whome she answered, saying: It may please your Lordship to vnderstand, that yesternight as I was walking in the streate, a good man mette with me, who did not onely giue me mony to relieue me

and

and my daughter, but also told me that he would speake to you concerning my cause and sute. Then he said: Indéede one spake to me, and sayde, that such a rich man hath missused thy daughter, and to complaine on him therefore was the onelye cause of your comming hyther at this time. In déede, sayde she, that is true, therfore if it wil please you to heare al the whole matter, and howe he hathe abused my daughter, I will declare it as briefly as I can. Tell it, saide the Judge, and I wyll heare thée willingly, for I am appointed to sit & here euery bodyes cõplainte that commeth hither. Therefore be bolde to declare thy whole cause, and I wil both heare thée willingly, and take thy part in right most spéedily. Than she sayd: The Lord saue your life O worthy Judge: but said the Judge, doth not thy cõplaint tende altogither to the missusing of thy daughter? Yes my lord, said she. Then it were more requisite, (said the Judge) that thy daughter shoulde tel hir owne tale, for none knoweth it better than she. That is true, said the pore Womã. And then ẏ Judge commaunded hir daughter to speake, and to reueale al the truth of the matter vnto him. And then hir daughter sayd to ẏ Judge: My Lord, this noughtie Rich and vnmerciful mã, which is my mothers neighbour, walked of late through a Groue of his, in which (throughe my mothers commaundement) I was gathering a fewe olde and rotten sticks, to make my mother and me a fire at home (for it was very colde weather) who when hée saw me, was in such a rage and furie wyth me, that my humble knéeling on my knées could not once moue him to haue cõpassion on me: So that he toke and tyed me fast vnto a trée, and suffred me to be there fast tyed, and would not vnbinde me, but left me there crying most pitifully: and there did I so remayne al the whole night, fast bound vnto the sayd trée, where I think I should haue dyed through cold and for want of fode, if (through the goodnesse of God,) one had not come the next mornyng & loosed me, that heard my pitiful crying. At which time whẽ I was vnbound, I was neither able to go nor stand: and then the man that vnloosed me, séeing me in ẏ case (being a pitiful man) did leade me home, by little and little as wel as he could. And

A tyrannous part.

for

that he perceyued my mother to be very poore, he did then giue my mother money to relieue hir selfe withall. Doest thou knowe the man, sayde the Iudge, that thus did lose thee and leade thee home vnto thy mother? Yea that I doe, sayde she, and also where he doth dwell. Then the Iudge saide vnto the poore woman, I will sende for the man that hathe thus misused thy daughter, and also for him that did vnbinde thy daughter and brought hir home, whereby they shall appeare before me at my next sitting in the open Courte: and in the meane space both you shall haue meate, drinke, and lodging in my house. And then the poore woman and hir daughter humblye gaue him thankes.

Siuqila. This was a godlye Iudge in déede, he respected and regarded, that there was and is a generall Iudge in Heauen, that will bée mercifull to all godlye and righteous Iudges on Earthe, and that wyll so iudge the cruell vnrighteous affectionate and corrupt Iudges, that they shal go to the euerlasting pryson of Hell, where they shall remayne in endlesse torments, wythout anye fauour or mercie (vnlesse they repente in time:) but what followed I pray yan? did the Iudge sende for them?

Omen. You néede not doubte that. Wlhych men when they came before the Iudge, neither of them knewe wherefore hée sent for them, at whiche time the sayde poore woman and hyr daughter were priuily placed not farre off. And then the Iudge sayd to the Riche manne, that had misused the poore womans daughter: I pray you tell me where you were suche a daye and aboute suche an houre of the same day. Wlhereat the Rich man being something amased, sayde nothing: You do wel sayde the Iudge, to take good aduisement, for you know it is better (especially in this place (to speake the truth leysurely, than to tel a lye rashlye, why doe you not speake, saide the Iudge? Forsoth my Lorde, sayde the Riche man, I cannot wel tel, I haue almost forgotten. Then saide the Iudge, if I had asked you where you were a twelue moneth or halfe a yeare since, that you might rather forgette than remember it, but séeing this is so lately, not

paſte three or foure dayes ſince, it ſeemeth that eyther your memorie is very euill, or elſe that the matter which you then dyd goe about was not very good, nor in any reſpect commendable. But I am of this opinion, that if you had bin robbed of youre goods or your body wel beaten, a quarter or halfe a yeare ſince, you woulde haue remembred the day and the verye time of the day of the doing therof: therfore plucke vp your wittes, and remember your ſelfe wel, but take heede you ly not: my Lorde, ſaid he, I will not lye as nie as I can. And after that he had aduiſed himſelfe a lyttle, he ſayde, my Lord I do not remember but that I was at home al that day: thē the Judge ſayd, I muſt haue a flat aunſwere, whether it be ſo or no: therfore if you ſaye it certainely I am aunſwered. And when the Riche man perceiued, that there was no remedie, but that he muſt certify the Judge, where he was at that time, he ſaid, (thinking that none could or would witneſſe the contrarie) my Lord, I am ſure ỹ I was at home al that daye, and neither road nor went frō home. Wel, ſaid the Judge I am aunſwered, and then he was carried out of the Courte vntill the Judge called for him. Then the Judge commanded one to go for the rich mans ſeruants, whiche were but two in all, and to bring them before him, whiche was quickly done. And then the Judge aſked one of them whether his maiſter was at home all that day or not, for it is tolde me that thy maiſter did beate a poore man at hys doore, ſuche a day, and ſuche an houre, for aſking almes: forſoth my Lorde ſaide his ſeruaunt, he was at home al that day, vntil a little before night, but at that time he mas not at home, therefore they that ſay ſo, do belie my maiſter: how knoweſt thou that ſaid the Judge? I know it ſaide he, by a verye good token, for within a quarter of an houre after my maiſter was gone, a friend of my maiſters came purpoſely to ſpeake with him: whom I anſwered ỹ my maiſter was new gone forth, requiring hym then to ſtay a little, for that I thought he woulde not long be abſente, who tarried there a long houre at the leaſt, and then he went away without ſpeaking with him: howe long was thy maiſter forth, ſaide the Judge: Truly my Lord, ſaide he, two houres at

the

the leaſte, then ſaide the Judge, is here all thou canſt ſaye: yes my Lorde ſaide he: what ſayſt thou, ſaid the Judge to his other ſeruaunt, whych was a woman, was thy maiſter at home ſuch a day al the whole day or not: truely ſaide ſhe, I am certayne he was not at home al the whole day. How knowſt thou that: ſaid the Judge, forſooth my Lord ſaide ſhe, he came into the kitchyn that euening ſomething late, and brought ſome dry ſtickes in his hand, & bad me roſt meate therwith: to whom I ſaid, here is good dry woodde, where gotte you it: marry, ſaide he, I had it from one that gathered it in my groue, but ſhe had bin as good, to haue gotten woodde a mile off: and here is all that I can tell your Lordſhippe of my maiſters being from home that daye, therefore it is a falſe lye my Lorde, that my maiſter did beate anye at hys doore, for aſking of almes, eſpecially at that time, for I am moſte ſure that he was then from home. And as it appeareth by hys owne ſaying, he was then, or aboute that time, in a groue of woodde of his owne. Well, ſayde the Judge, you haue done like true and good ſeruauntes, your witneſſing of the trueth wyll make your maiſter auoyde muche trouble: but will you take your othes, ſaid the Judge, ỹ this is true: yea ſaid they with al our hearts. And then the Judge depoſed them, and cauſed their examinations to be written.

Suqila. Then the Judge very politikelye vſed the matter, to make them wylling, and to drawe them on to tell the truth.

Omen. He did ſo, And then the two ſeruants and witneſſes were commaunded aſide, and not to come vntill they were ſent for. At which time the Judge commaunded the Rich man to be brought before him, and then cauſed him to ſtand among other people that were there, and not in the open face of the Courte: and then he ſent for the Wench, that the Rich man had ſo wickedly handled: to whom, he ſaid: mayde, where were you ſuch a day, and at ſuch an houre: forſooth my Lorde, ſaide ſhe, I was in ſuche a groue, gathering of ſtickes to make a fire for my mother and me. Art thou ſure thou waſt there thē: ſaid the Judge: yea my Lorde, ſaid ſhe, I haue both a token to knowe it, and a

cause to remember it, yea and that such a one, as I shal neuer forget as long as I liue: belike (saide the Iudge) the token was either very good or very il. Wel, seeing thou art sure, ỹ then thou wast there, I am satisfied, thinking verily that thou telst me no lye. Then the Iudge called for the man, ỹ losed the Wench frõ the tree and led hir home to hir mother, saying: I praye you my friend where were you such a morning, aboute such an houre? my Lorde, saide he, aboute that time as nye as I can gesse, I was going towardes such a place, and as I was going I heard one groning and making pitifull mone, whervnto I gaue such eare, that by the sounde, at the last I came to the place where a yong mayde was hard and fast tyed to a tree, whiche dolefull sight did so muche greeue me, that it was not long before I vnbound hir, who was so frozen with the colde, ỹ then she could neyther goe nor stande, and then as charity did wil me, I helped hir home to hir poore mothers house, as wel as I could: and so, through Gods good prouidence, I was made an instrument to saue the Girles life. Then saide the Iudge, this is a very good token that then you wer there, and a certain signe, that she was not far thence: and you did not so good a deed in losing hir from the tree, but he did as wicked a deede that tyed hir to the tree.

Siuqila. The riche man that bounde hir to the Tree, hadde an euill quaking heart of his owne all thys whyle, when he heard the good man tell this tale: but what sayde the Iudge then further?

Omen. Marry he asked the man that vnbound hir, whether he knew that same maid, if he saw hir or not: yes my Lord said he, that I do, for this same is she ỹ standeth here, and I beleeue, said he, she hath not forgottẽ me: no sir, said the maide, I haue a good cause to remẽber you, you are the mã through Gods goodnesse that saued my life. Then said the Iudge to the maide, I perceiue thou knowest him that vnlosed thee frõ the tree: but I think thou knowst not him that bound thee to ỹ tree: yes sir, said the mayd, that I doe, if I might see him, I knowe him well ynough. Then said the Iudge to hyr, loke among al that throng,

and

and if thou can espy him bring him to me: and then the wenche looked among the people, and espyed hym, on whome shée toke holde, saying: My Lord, I haue him here, this is he: whom the Officers brought then before the Judge: howe saye you sirra, said the Judge, were you at home al the day as you tolde mée, or were you at your Groue? this yong Mayden, me thinks tels a perfect token, that you were from home: but he said nothing: why dost thou not speake, saide the Judge, if thou art not able to speake for thy selfe, it wil be harde to find any other that can do it: your silence sheweth you are not altogither faultlesse, this Maide hath complained to me, that such a day, and aboute suche an houre, one didde binde hir faste (belike for falling) to a trée, in suche a Groue (which Groue I thinke you wil not deny to bée yours:) and for the better tryal that the Girle doeth saye true, here is an honest man hathe witnessed, that suche a morning it was his chance to heare hir, and find hir, whereby he vnbound hir, and so carryed hir home to hir mother, for she was not able to go of hir selfe: and to saye trueth, both by hir owne sayings, and by this honest mans report, she was thereby more like to die than to liue. And for that she flatly affirmeth, that you are the man that bounde hir to the trée, I cannot chose but beléeue it: and the rather, for that the Groue is yours. Then saide the riche man, My Lord, though the Groue be mine, that proueth not, that I bound hir to the trée, neither hir binding doth argus that I did it: that is true, said the Judge, but hir knowing and accusing of you, is rather a proofe than a presumption. Oh my Lorde, saide he, giue not too muche credite to the Gyrle, for she of purpose no doubt, faineth this matter against me: then saide the Judge, it maye be, that she maye faine of you, but I dare boldlye say, she fableth not of hir selfe, for here is one that witnesseth, that she was abused. My Lorde, saide the riche man, pleaseth it you to vnderstande, that some noughtie disposed fellowe méeting hir there, perhappes woulde haue misused hir, who, not able to get hir goodwil, and fearing leaste she shoulde descrie him, thought neither to kil hir, whereby he was sure to be without daunger of the lawe, neither to sette hir at libertie,

whereby he was sure to be without daunger of the lawe, neyther to sette hir at libertie, whereby she shoulde exclaime or complaine of him presently. And for that (as it dothe appeare) it was something late, he might be the more bolde to do it, bycause afterwardes if she did escape, she shoulde not very well know him, yea thoughe she met him in the face: to whome the Judge answered, thoughe the darke might make hir to forget him, yet the light hath made hir to remember you: but I praye you, saide the Judge, let me go thus far with you, what occasion hathe the Wench, to turne the great offence of hir foe, into a small fault of hir self? Do you think, that if one had tyed hir to a tree, bicause she woulde not suffer him to abuse hir, woulde she excuse him, and saie shee was bound to the tree for gathering of stickes? Who wil thinke or once beleeue, that a stranger or one that had nothing to do therein, woulde therefore so handle hir? So that reason doth fully resolue me, that none woulde so extreamely vse hir, but only the owner of the Wood. And now, for that you are the owner of the Wood, it is impossible that any other should so cruelly handle hir for gathering of wood, but onely you that are the owner thereof. O my Lorde, saide the Rich man, she doth this, I thinke, of spight: Canst thou make me beleeue, saide the Judge, that she caused hir selfe to be tyed to a tree al a colde frostie night, which was ynoughe to kil hir, onely to spight thee withall, or to bring thee to trouble: Shee might haue found means to haue troubled thee with more ease to hir selfe. But for as muche as she complaineth that she was tyed to a tree, and this man confesseth that he found hir tied to a a tree, & that she plainely affirmeth, that you tyed hir to a tree, and that you are owner of the Groue where she was so bound to a tree: therefore it can not chose but that you are the same man that tied hir to the tree. And for the better manifesting of the matter, you are taken in a trippe with your owne tale, for you affirmed to me, and that aduisedly, that all that daye you kepte your owne house, and went not abroade, which I am able to say is a manifeste lye, for whiche you are like to paye full dearely: for thy man hath confessed and sworne to the contrary.

My my Lord, saide he, my man misstaketh the day: then saide the Iudge, if he purposely haue tolde a lye, then he shal be punished for telling a lie: but there is no reason why herein hée shoulde tell a lie, for in this case he coulde gaine nothing to tel a lie, but auoide great danger by speaking of truth: but you perhaps (séeing your self in a snare) by telling a lie, might shun a mischief, and by vttering a truth might be driuen to some daunger. And now bicause thou dost stand so stiffely in such a shameful cause, I haue an other of thine owen seruants such a witnesse against thée, that thou wast not onelye from home at that time, but also that then thou broughtest drie sticks from thy said Groue, to whome thou confessedst, that thou tookest the same then from a wench, saying: she had bene better to haue gotten sticks, or wood a mile off: wherein thou toldest trueth, for hir gathering of sticks there, had like to haue cost hir hir life. And when the wicked rich man heard the Iudge speake these wordes, as one confounded he fell on his knées, and desired the Iudge to bée good to him.

Siuqila. And was the Iudge fauourable to him after he submitted himselfe?

Omen. You shall heare howe fauourable he was vnto him. Ah, saide the Iudge, thou crouchest when thou arte constrayned, and yéeldest against thy wil, what Diuel did bewitche thée? what spirite did incense thée? or what fiende did enforce thée, so cruelly to vse this poore gyrle, for succouring hir selfe, by not hurting thée? thou couldest haue bene contente to haue giuen two or thrée loades of Wood, to some one, that perhaps was warme ynoughe, or that stode not in néede of it: and couldest not thou find in thy heart, to suffer this poore wench to gather a few sticks to warme hir selfe withall, wherof she stode in great néede? who makes thy wood grow but only God: and who giueth thée thy wealth but onely he? And canst not thou spare, out of thy greate abundaunce of wood (which thou canst neuer spend all thy life) a handfull of sticks (that otherwaies should rotte and do no good) to saue the poore member of Christ from starving? If thou were a poore traueller by the way, and

very

very drie, not able to buy thés anye drincke, and shouldest take an Apple that were fallen frō ẏ trée, whereon there were two or thrée thousande Apples, to quench thy thirste withall, wouldest thou be content, that the owner of the Apples, shoulde tye thée to the same trée therefore all night, yea thoughe it were in Sommer, when the nights are moste shorte, and also litle cold or none? I am right sure, thou wouldest not, nay thou wouldest thinke (as thou mightest wel ynoughe) that he that should so vse thée, were a cruel cut-throat? Thē what a wicked wrecth and an vnmerciful miser art thou, that hast tyed this pore girle to a trée, leauing hir there so bounde a whole Winters night, yea, and in most extreame colde, for gathering a few stickes among such a great number of thy trées, to warme hir self withal? how canst thou loke for mercy at Gods hande, séeing thys pore girle hath found such vnmercifulnesse at thy hande? Wel, bycause thou and such as thou cannot finde in your hearts here to giue the pore wood to warme them here withall: I am sure vnlesse they repent and be more mercifull, the Diuell will not be so niggardely to you, but wil giue you fire inoughe for nothing in hel to warme you withall. Doest thou not remember that Christe spake a little shorte sentence, wherein consisteth the Law and ẏ Prophets? which is, Whatsoeuer ye woulde that other shoulde do to you, do euen the same to them. And now, bicause thou takest thy selfe to be a Christian, I hope thou hast done to this pore gyrle as ẏ wouldst she should do to thée. Therefore accordingly I wil procéede in iudgement with thée. But first, bicause thou haste made a lie to me, I will that thou speake not a worde these thrée moneths vnlesse in suche case as law doth allow: & thou shalte weare on thy sléeue al that while an H. and an L. And for binding this wenche to a trée in thy Groue al a colde night: my iudgement is, to haue thée bounde to the same trée al this nexte night, from which none shall loose thée: and whereas the wench was put in great hazarde of life, for that thou, neither any other for thée, did vnbinde hir: but by the good prouidence of God she was vnbound by one that came to hir through hir pittiful mone: euen so thou shalt not be vnbounde

A righteous ludgement.

bound until some that shal come that way throughe thy crying or calling, shal loose or vnbinde thee.

Suiqila. This iudgement was hardly performed I thinke, for one or other hearing it, woulde so reueale it, that some for friendship or mony, would vnbinde him in the night.

Omen. Nay that could not be, for the Iudge gaue that iudgement very secretly, for none knew of it, but suche as he might well truste. And also his iudgement was, that if he were vnbounde any parte of that night, or contrarye to the same iudgement, that he shoulde bee bounde vnto the same tree two other nightes more for the same, whiche iudgement was priuily told him when he was first bound to the tree: and moreouer he was wel ynough watched, that he coulde not be vnbounde all that while.

Suiqila. That is another manner of matter: that was suche a way for feare of further punishement, that if anye woulde haue loosed him before the time, he himselfe would haue desired them not to doe it. They say it is an euil bargaine that no body winneth at: then this was no good bargaine, for neither the Gyrle nor he gained by it.

Omen. Yea but the Maide gotte more by it than he did, for it was iudged besides, that the Wench should, during hir life, enioye and possesse the fourth parte of all his Landes, to helpe hir and hir poore mother withall, bicause through the great cold that shee gotte that night, hir legges and other limmes were so benummed, that they woulde not serue hir to trauell nor to get hir liuing as they did before.

Suiqila. But was thys iudgemente performed in all pointes?

Omen. Yea, there was no parte of it omitted or left vndone.

Suiqila. And if a Riche man wish vs shoulde misuse a poore Wench in such order, I feare he should not be punished in such order. Well, thoughe poore mennes wrongs with vs, are not so commonly heard, so quickly dispatcht, and so reasonably redressed as they are with you, yet I will tell you of one (for all the rest) whose cause was presently heard and speedily dispatched,

by a famous Iudge with vs.

Omen. Was he an inferior, or one of the higher Iudges?

Snuqila. He was the chiefest Iudge of all our realme, for it was the King himself: which famous fact was not done so long since, but that some now aliue doe know it for truthe. And although no Countrie in all the World can compare with youre Countrie of *Manqsun*, for godlye Iudges, righteous iudgement, and speedie dispatche of matters, yet I will be so bold as to tell you this in commendation of our Countrie.

Omen. Begin I beseech you, for I will most willingly heare you.

Snuqila. As we haue had moe Lawyers, than wel learned, & more greedy than godly: so, not very long since, we had a certaine Lawyer, conuersant among the rest, whose lerning whether it was equall with the others I know not, but his gaines was not so great as theirs I am sure, whereby he was driuē to change his place, and to seeke a new seate: & he vnderstanding that in the West partes of our country, were many matters & few Lawiers, and many contentions, & few counceilers, went thyther not richly appareled, nor yet monyed. Who with in a while, for his councel (I will not say for his craft) was not only in great credit, but also of good countenaunce: so that as before he had scant mony to helpe himselfe, now he had more than ynough to vndoe his neyghbours withal: for there was one neighbor of his had a Farme or Holding, whose grounde lay so nye him, that all his deuice was, which way to come by it, but his first drift was, to buy his neighbours interest therin if it might be, but his neighbor by no meanes would sell it: which pramise when he saw would not performe his purpose, he went to the Abbot, to whom the same diode belong, and desired to take the same Farme in reuersion of him and the Conuent: but then he could not allure the Abbot thereto by any meanes. Yet after he being verye importunate, (not dashed with one denyall, as one more shameless than shamefast) the Abbot said (being very loth to let him haue it) though I would grant it you, yet that is nothing, vnlesse the Couent agree thereto, which I beleeue

you shal hardly or neuer obtaine. Who séeing that he could not get the Abbots good will, he practised with the whole Couent: who through his faire wordes, large proffers, and goodly presents, got them to grant him their good wils. So that at length through his diligence, and the Couents procurements, the Abbot was also thereto allured. And when he had gotten a graunt thereof, and also the same confirmed vnder the Abbot and Couents Seale, he was not a little ioyfull, thinking by one fraud or other within a while to hoise the true meaning Tenant out of his Farme. And after watching to haue him in a trip, (as the Spider doth to catche the silly Flie in hir web) he commeth to his neighbour and saide, sirra, thou haste forfeited thy Lease, for thou haste cut downe two trées, therefore I charge thée quietly to auoyde from thy House and Ground, and my Lord Abbot and his Couent, doe commaunde thée to do the same, and if thou wilt not go out by faire means, thou art like to bée thrust out by force. Which when the plain and honest Farmer heard he said, though I haue cut downe two trées, I haue not forfeyted my Lease, for I haue done it onelye to serue my necessarye turne withal, wherein my Lease doth warrant me: and therefore I wil neither go out of my Farm, for my Lord Abbot, his Couent, nor for you, do what you can. Wherewith this Lawyer was not a litle moued, saying, I wil hãdle thée wel inough, séeing thou arte so lustie, thou shalt find in striuing with mée ẏ thou hastmade a sorie match. And so ẏ Lawyer departed from him in a fume, who made a ful accõpt (by his power & policie) within a while to make the pore vnlerned Farmer, both houslesse & groundlesse. And bicause he would not long delay ẏ matter, he got out processes, wherby the Farmer was inforced priuily to kéepe his house: which Farmer being weary therof, and shold therbybe more weary at length, perceyuing also, though his matter were neuer so true, that the Lawyer with his power & purse, at length woulde make it false, determined wyth himself, not to tarry the triall of his matter in that Countrey, but to go to him that was the chief of all ẏ Lawyers in ẏ land, where he should haue his matter quickly ended, truely iudged,

and with small cost prosecuted.

Omen. I pray you before whom was that?

Siuqila. Forsooth, euen before the King himselfe, who I am sure was the chiefe and heade of all the Lawyers of the land.

Omen. Whosoeuer gaue him that counsell, did not counsell him much amisse, but did he go to the King indeede?

Siuqila. Yea that he did: and I beleeue you will say that he had more law of the King for twelue pence, than he should haue had at home for a Royall.

Omen. It may be so, and it is a very like thing: but how got he out of his house for feare of arresting?

Siuqila. Wel ynough, for he called his wife vp early in the morning before day, willing hir to shut the doore after him, for saide he, I must go to aske counsel of one, that I hope will helpe me out of my trouble: and therefore loke not for me againe in haste, for I cannot tel howe long it will be ere I come againe, but I will make al the haste home that I can. And so hee toke his leaue of his wife, and went straight to the Court, where then the King did lye: and he being a homely man of the Country, hauing a Bil on his shoulder, the Porters asked him who he was, & what he would haue: & he said to them, that he would speak with the King: to whom one of the Porters said, may no worse man serue you to speake withall but the King? no saide he, my errand is to him, and with him wil I speake ere I goe: then I perceiue, said the Porter, ther is no remedy but you will needes speake with the King: yea that I will, said he: to whom he saide againe: what if the King will not speake with you: tut, sayde the playne Farmer, I know he will speake with me, if he knewe I were here: therefore I pray thee Porter, saide the Farmer, tell the King that I would speake with him. And if thou wilte do so much for me, whensoeuer thou commest into oure Countrey, I will helpe thee to the speache of suche a Gentlemanne, if thou stand in neede, and then thou mayest say, I haue quite one good turne for another. At whose words the Porter began to smile, saying: doe you thinke

Father

Father, that the King is as easie to be spoken withal, as one of your Gentlmen is: yea, why not say the Farmer, he is but a man, as another man is: that is true sayd the Porter, yet though he be but as another man is, he is able to doe more than any other can doe: I know that wel ynough, said the Farmer, or elle I wold not haue come so farre to speake with him as I haue done. Wel father saide the Porter, I would I could help you to the speech of him, but I cannot, for I am appointed to be one of hys highnesse Porters, so that I muste waite here vppon my charge: but I am content you shal goe into the Court, wher I warrant you, right quickly you shal meete with one or other, that will helpe you to the speech of his Grace. I thanke you good Porter, said the Farmer. And then he wente further into the Court, who within a while after saw a Gentleman gorgeously apparelled, to whom straighte waye he wente, saying: maye I be so bold to speake a worde wyth you maister King? but the Gentleman answered him by and by, father you mistake me, my name is not King: I thinke so, said the Farmer, but are you not our comelie king and chiefe of al our Lãd? no father sayd the Gentleman, that is to high a dignitie for me. I am but one of his poore seruauntes: say you so, said the Farmer, you are a goodly man, he goes not trimmer than you I trow: yes, said ỹ Gentleman, that he doth, and thou neuer sawest a goodlyer manne in all thy life than he is. Would you speake with the king? said the Gentleman: yea that I would, sayde he, and if you will bid him come and speake with me I wil giue you a good groate for your labour: the Gentleman smyling thereat, saide: I had rather bring you to the King for nothing, than to bring the King to you for a groate. But father, sayde the Gentleman, seeing you are desirous to speak with the King, if you will folow me, I wyll bring you to hym. I thanke you, sayde the playne Farmer. And then he followed the Gentleman with the Bil on his back.

Omen. I thinke he came sooner to the speeche of the King by hys plainenesse, than some that beers a great deale more curious.

Stuqila. Yea that I am late he did, and then when the Gentleman came me to the Tennis Courte, where the King was a playing, he bad the Farmer stay a little vntil he came backe againe from the King. And then the saide Gentleman went to the King and tolde him, that there was a verye homely Farmer of the Countrey was come to speake with his Grace, for whom if his Grace would send, and that he would speak with him, he would haue very greate delight in him: to whome the King saide: bring him hither to me, and I wil stay my playe, to talke with him. And then the Gentleman wente to the plaine Farmer, and willed him to goe with him, and he should speak with the King: that I will, saide the Farmer, with a good will, and I thanke you to. And so the Gentleman brought him into the Tennis Court, where the King was: which is our comely King, said the Farmer: that same is he, saide the Gentleman, and pointed him to the King, who then was in his shirte: you mocke me, saide the Farmer, that man goeth in his shirte: and the King, I am sure, would not goe in his shirte for lacke of clothes. He doth it for his pleasure, saide the Gentleman, he hathe better clothes if it please him to weare them: but if thou wilt speake with him, lo, there he is, go to him. And then this plaine and homely Farmer approched nigh vnto the King, with hys Will on his shoulder, and saide: are you our comely King? to whom the King answered: how comely I am, I know not, but that I am the King of this realme I know: arte thou come to speake with me? If you be our King, saide he, I am come to speak with your Maship, therfore I pray you mocke me not, for I wil not declare my cause to none but to the King his owne selfe. Whose talke, when the King heard he smiled, and saide: be bold to say vnto me what thou wilt, for I am the King indeed, none but my selfe, I thinke, will be so bold to take it vpon him. You may be the King, said the Farmer, but this same man that brought me to you, is more like a King than you. But now sir, seeing you are our Maister King indeede, I am come to aske your counsel. For I tel you truly, the Lawyers are so beare, especially in our Countrey, that they wil haue a Noble almost

for

for nothing, and yet a man shal be no wiser when he is gone from them, than when he came to them. And bicause you are a King, I beleeue you are as well skild in the lawe as the best of them al: And bicause I must néedes paie money for Counsell, I had rather your Maship had my money thā an other. Wherfore I pray you, good Maister King, let me knowe your vise. Wel Father, said the King, I am but a sorie Lawyer. Yea sir, said the Farmer, you do wel to mispraise your selfe: but I like you neuer the worse for that: for with vs it is séene, that ẏ greaetst crackers are the slendrest Clearkes: but I wil say thys vnto you, (take it as you list) if you be not well learned, the fault is in your selfe, for my maister your father was as able to paye for your scholing, as the best mā in al our parish. Thinkst thou so said ẏ king? I think thou dost but gesse: nay it passeth gessing, said the Farmer, or else saving your reuerence, some haue tolde me more thā truth: then said ẏ king, tel me thy minde, & I will not only giue thée ẏ best counsel I cā, but also do for thée what I am able. Thē said ẏ Farmer, God saue your life good M. king; I sée wel now ẏ one wer better go to ẏ head thā to ẏ féete, there are some wō vs, ẏ haue not so much liuing as you by report, that are so ful of curmosity, ẏ they make such poore plaine men as I abasht to go & speake to thē, therfore I cun you thank M. King, that you wil so gently heare a poore man your selfe. I pray thée good fellow said ẏ king, tel me wherein thou wouldest haue my counsel: then said the Farmer, mary sir thus it is, there is a lawyer with vs, ẏ was not worth a gray grote whē he came first into our country, & he had such a threede bare gowne ẏ a lowse (I may say to you) could scant take holde on it, but nowe he is so ful of money, (through his craftie counselling) that he is able to buye poore mens Farmes ouer their heades, and to make theyr Leases ende before they be halfe done. Mathe he done so by thée saide the King? yea and please your mashippe, sayde the Farmer, bycause I woulde not sel hym the lease of my Farm; he hath taken it in subuersion, & I tell you it lieth so neare hys nose, that he troubleth me wyth worts, that I dare not tarie at home, for feare of resting; so that he maketh himselfe sure

to

to heaue me out of it either by hooke or crooke. Then saide the King, though he hath got it in reuersion, which thou callest subuersion, yet thou must enioy thy yeres: you haue cōclared it very truly, said the Farmer, for euen so I should if he were an honest man: then said the King, doth he say thy lease is not good, or that thou hast forfeted thy lease? In deede he sayth that I haue forfeited my lease, bicause I haue caused two trees to be cutte downe, whiche I did only for mine owne necessaries, for my barne and my Cart. Therefore here is my lease, and if you can reade it, tell me whether I haue forfeited it or no, by cutting down of the same two trees: nay it is a good fist I tel you, for one of my yongest boyes wrot it.

Omen. The King had good sport to heare the homely Farmer talke, I dare say, but did the King stande all that whyle in his shirt, and did he also read his lease?

Siuqila. Yea ẏ he did: & when the King had red & perused hys lease, then ẏ Farmer sayd, how likes your maship my lease? to whō the King answered, feare not, thy lease is very good: if thou had cut downe halfe a score trees for thy necessaries aboute thy Farm, thy lease were not forfeited thereby: say you so, said the Farmer, bycause you haue clarified the meaning of my lease so wel, you shal be my lawyer another time, and though it be but smal, yet take this as a fee for your paine: and therwith he toke to pence out of his purse, and would needs giue it to the King: & when the king saw that so importunatly he threaped it on him, he toke it and put it betwene his shirt and his bare skin, whiche when the king felt, he said merily, I beshrew thy knaues hart, thy money is cold. Then sayd the Farmer, seeing your maship sayth ẏ my lease is good, vpon your word I dare venture to goe to the law, but the Courts are costly, & the sutes they are so lōg, that I am loth to haue my matter tryed in any of them: yet tell me said ẏ King, in what Court woulost thou haue thy cause to be discust? I like them al so wel saide ẏ Farmer, that I care not if I come in none of thē al. Therfore I pray you good M. King, help that my matter may be in such a Court where I may soon be dispatch & spend little mony. Bycause thou art a good plaine

fellow, saide the King, thou shalt haue thy matter tryed in suche a Court, as thou desirest: but canst thou be content sayd ỹ king that I shal be Iudge of thy cause: content, saide the Farmer: yea with all my harte: if thou wilt follow my counsel, saide the king, thy matter shall cost thee no mony, and it shall be ended within this houre or two at the furthest: marrie that is euen it that I loke for, but haue you anye Lawyers in this speedie and easie Court that you speake of: no saide the king: if there were but three or four such Lawiers (saide the Farmer) as the Lawyer ỹ troubleth me, my matter would not be ended this two or three yeares. Wel, saide the king, for this matter, at this time I wyll be thy Iudge. I wil, that as soone as thou commest home, that the Lawyer that thus doeth trouble thee, shall not onely suffer thee quietly to enioy thy Lease, during the terme therof: but also shal pay thee towards thy costs and charges, an C. pounds. I like this wel, saide the Farmer: but how shal come by the money? I wil send a Letter or a Bil to him, saide the King, ỹ he shal performe this my commaundement: and also pay thee ỹ same mony. Mut, saide the Farmer, he cares for no Bils, I haue seen Gentlemen send Bils vnto him, & he hath regarded them no more, than I regarde a Rushe. Then sayd the King, he wyl regarde my letter more: I warrant thee. Then saide the Farmer, what if he doe not regarde your Maiships letter, howe shalt I doe then? Thou needest not doubt, saide the King, but he wyll performe my letter as soone as he seeth it: but to make al things the more sure, thou shalt haue another writing with thee, sealed with our Signet, which when he seeth, he wil not be long a performing it. If this that you say, will make him to do it, I will giue your maiships horse a nightes grasse, when you come into our country, and he shal fare no worse than my wiues kine doe fare. God a mercie for that, sayde the King. Naye, saide the Farmer, you shall haue a meale of Creame for your owne mouth besides that. I perceiue Father, thou meanest to bestowe some coste on me. Yea, sayde the Farmer, you are not euerye man. No, saide the King, for if I were euerye man, then thou must giue euery mans horse grasse for a night, whiche all the

graffe thou haste will scantly performe. And thus the King and he passed in pleasaunte talke, whyles the writyngs were a making. And then the kyng sette his owne hande to the Letter and Wryting: and so they were sealed as is before saide.

Omen. The plaine Farmer had good luck to happen on suche a Judge, he might haue gone to al the Judges of your country, and not haue sped so wel.

Siuqila. That is most true. And then the King sayd, Father, loe, take thys my Letter, and deliuer it the Lawyer that dothe molest or trouble thée: and I charge thée, giue him no time for thy hundreth poundes, but receiue it forthwith vpon his sighte of the Letters: if he refuse to obey my Letter, (as I beléeue he will not) then deliuer him this Wryting, sealed with my Signet, and then I warrant thee, he wil forthwith perform al that therein is contained: for if he doe not, I will make that Countrie too hote for him. Now God reward you, saide the Farmer, I might haue gone further, and spedde worse. Then the kyng said, séeing thou hast giuen me the first fées that euer I take, & the last that euer I will take: now I will giue thée the first reward that euer thou receiuedst of a King, and perhaps the laste that euer thou shalt receiue of a King: whiche, if thou be a good husband, wil beare thy charges home: and ther with the king gaue him mony. Marlady Maister, said the Farmer, I had good luck to come to you: if I had tarried at home, the Lawyer wold perhaps haue had me in prison ere this: but if he vse not me wel, I perchaunce may haue him in prison ere it be long. The sayde the King, fare wel good Father, and if the Lawyer refuse thée, let me know it with speed: wherby I wil find such means, that he shal neuer trouble thée more. Now God be with you, good Maister King, sayde the Farmer. And thys I maye well saye, that you are the quickest dispatcher of matters, and the leaste taker of Fées, of all the Iudges that euer I knewe.

Omen. It is no doubt but that the Farmer went home with a merry heart.

Siuqila. Coulde you blame him? Wouldde it not make one gladde that was euerye daye in feare of imprisoning or losing hys liuing, to be releeued and released of hys care and sorrowe? besydes the seeing of hys enemie so sodaynelye to bee vanquished? yes I warrant you. And then the Farmer with his Bil on his backe, went merily home. And he comming home late in the night, he knockt at his dore, & immediately his wife did let him in.

Omen. But did not the Lawyer maruell where he was become all this while?

Siuqila. Yes forsoth did he, and being verye merie for hys absence, he declared abrode that he was runne away for feare: but that case was sodainly altered, for the nexte Sundaye after, the Farmer came to the Lawier being in the Church, and said, sir you haue gone about long to trouble and vexe me, and all to get my liuing from me, but nowe I hope the matter is taken vppe betwoene you and me: who hathe taken vppe the matter saide the Lawyer? if any haue done it, that is more than I know, said he: than said the Farmer, he that hath done it, is thought to be a sufficient man to ende a greater matter than this. Then sayde the Lawyer, who will be so bolde, to determine anye matter of mine without my consent? yes saide the Farmer, he that did it dare do it wel ynough: though you take your selfe to be a iollye fellow in this Country, & thinke you may bind Beares here: he is takē for as iolly a fellow where he dwelleth, yea & may bind buls there. Thē said ẏ Lawier, though he rule there yet can he not rule here: thē said ẏ Farmer, you dare not tel him so: dare I not? said ẏ Lawier, yes & rather thā he shold take vp any matter of mine, I wold go to the Law with him: though you are a lawier, yet you make a wrong match to go to ẏ law wt him, said ẏ Farmer: & therwith he toke the Kings letter out of his bosom, & saide, he that hath ordered the matter betwoene vs, hath sente you a letter, reade it, and then you shal see who hath sent it. Thē sayd the Lawyer (when he loked on it) I perceyue it commeth from ẏ Kings maiestie, I wil read it & that willingly. And whē he had red the letter, he said, neyghbour you needed not to haue

 taken

taken this paines to make the king an arbitrator betweene vs, a worse man might haue serued well ynough, you should haue found me reasonable ynough, without such cost or trauel to the King, if you had come and talked with me your self. Yea mary, saide the Farmer, if I had come vnto you, I should haue found you so reasonable, that you would haue taken nothing for reason but the yeelding of my liuing : you that canne be contente without al law and reason to trouble me wrongfully, & to take my Farme vnrighteously, woulde scante vse me reasonablye. You know, said he, I am sure, what our King hath writtē vnto you: yea, said the Lawyer very well: then I truste saide the Farmer you wil suffer me to occupy my Farme quietly: yea ye I wil saide the Lawier, for I will not disobey the kings commaundement in any point: to whom the Farmer saide, then I trust you wil pay me my hundreth poundes forthwith, that the Kyng hath appointed by his letter. I wil paye you it neighbor saide the Lawier, but I praye you giue me some respite for the paymente thereof, for I haue not so murh ready mony to giue you: set your heart at rest, said the Farmer, I wil haue it by and by, I wil giue you no dayes, therefore tell me whether I shall haue it or not: I praye you neighbour, sayde the Lawyer, bear wyth me, for I haue it not nowe readie for you . . Yea but, sayde the Farmer, if you might haue my Farm at the paymēt of that mony, I knowe you would paye it quickly & that wythin an houre. Now seeing you haue a hundreth pounds in a readinesse to vndoe me withal, then I am sure you haue a hundred poundes (thoughe not so willinglye) to helpe me, or to perform the Kings pleasure withal. Therefore make no more adoe, for I wil haue it presently: and if you think this letter of the kings own hande, is not sufficiente, here is another sealed with the Kings priuie Signet: whiche when the Lawyer perceyued, though he made a faire shew outwardlye, it grieued him not a little inwardly, & then he caused the mony to be fetcht, & so paid the Farmer the C poundes that was appointed by the Kyng. And when the Farmer hadde his mony, he said to the Lawier, maister Lawyer, as you like this, troble your pore neighbours

againe: And then the Lawyer went forth of the Church very sorrowfully: And the Farmer and his neighbours went home very ioyfully.

Omen. The Farmer happened on a very good Iudge. Your King was marueilously to be commended therein: he helped ye poore Farmer speedily, he rewarded him liberally, and enriched him with his enimies substaunce politikely, and made hym enioy his right according to equitie, and feared other from taking their neighbpures liuings wrongfullye. If he hadde not gone to the King, he should surely haue bene wronged at home. Affabilitie in a Prince is a worthye vertue, whereby muche goodnesse doth growe: for if your King had bene proude and disdainefull, and had bene gyuen to a stately loke, rather than to an affable countenaunce, this poore Farmer then durst neyther haue gone to him, neither he himself, would vouchsafe to speak with him: but being cleane of a contrary disposition: the poore Farmer was imboldened to go to the King, and the King was moste willing to talke with his poore subiect: both which were such occasions, that the oppressed was releeued, helped, and succoured: and the oppressor was from his mischieuous pretence restrained.

Siuqila. Indeede Affabilitie in a Prince is a worthy vertue, whereby much mischiefe is auoyded, and great goodnesse dothe growe: as by this last example, and by diuers other before doth manifestly appeare Sir, seeing you haue so seuere and affable a Prince, then all his Officers dare doe none other, but iustely and truly, according to their charge and dutie.

Omen. So I warrant you: if a poore man or anye other Suter complaine to the King, as they may very easily, for euerye day (except certaine times) at a certain houre in the afternoone, as I tolde you before, the King himselfe doeth sit openly at the gates of his Courte, onely to heare poore complaintes or other Sutes, whereby they shall not neede to procure frendes, to helpe them to the speache of the King, neither shall be driuen to stay long, either for redresse, or an answeare.

Siuqila. It is a very good order, especially for the poore, that

haue no money to make frendes, nor yet to relieue them in staying so long aboute their sutes. But I beseeche you tell me, what if the King shoulde commit a poore mannes Bil, into the hands of some that he appointeth therfore, to bring it vnto him and to put him in remembrance therof, and the same that hath the poore mans Bil, doth kepe it from the King, and delaye the poore man with faire wordes, through Friendship, Bribes, or Rewardes?

Omen. None dare do so with vs for their lines: for then the next day or some after, the complayniant may certifie the King therof, and then I warrant you he that shoulde so neglect the Kings commandement, and kepe the writing from the King, should pay full dearly for it.

Siuqila. Yea but it is possible, that he that the King putteth in trust with the saide writing (to auoyde that danger) may commit the poore man to prison, that he should not complaine to the King: whereby the poore man maye be constrained, for feare of long punishment, to agree with his oppressor for little or no thing, and so be neuer the better, but rather the worse for complayning to the King.

Omen. You doubt more than needes, there can be no suche thing with vs; mary there was once such a like facte committed with vs, but the offender was so handled for it, that neuer since any did or durst offend in the like.

Siuqila. I pray you tel me in what sort it was?

Omen. That I wil willingly, therefore marke it aduisedly. On a time when the King was sitting at the Gates, to heare Suters, and mens complaintes, a poore man came to the King, and gaue him a Bill or Supplication, and desired his Grace to loke on it: whiche the King verye gentlye receyued of the poore manne. But for that, the King had then many matters to debate (not hauing sufficient time, to loke on the poore mans Supplication) he gaue the same Supplication to one of his Remembrancers, commaunding hym to deliuer it vnto him that night, or the next day at the furthest: which the Kings Remembrancer did not, either for that he was his friende, or

had

had giuen him a reward, on whome the poꝛe man complayned in his Bill: oꝛ elſe bycauſe the poꝛe man gaue him not ſome reꝛwarde, to remember him to the King. Which poꝛe man came dyuerſe and ſundꝛy times to the ſaide Remembꝛaunceꝛ, but he ſaid, that the King was not yet at leyſure to loke on his Supplication. To whome the poꝛe man ſaid, ſir, I haue little oꝛ no money to ſpende: and moꝛeouer, I muſe that it is ſo long ere the king loke on it, foꝛ he commaunded you, to deliuer it vnto him the ſame night, oꝛ the nexte day at the furtheſt: what, ſaide the Kings Remembꝛaunceꝛ, muſte the King reade it when it pleaſeth you? wel, ſaid the poꝛe mã, I pꝛay you deliuer me my Supplication againe, and I wil trouble you therewith no further: foꝛ to moꝛrowe I wil giue it vnto the Kings Maieſtie my ſelfe. Then the Kings Remembꝛaunceꝛ (beyng verye angrye) ſaide, thou ſhalt not haue it, I am put in truſt, and it is my office to deliuer it, therfoꝛe thou ſhalt tarrie the longer. Sir, ſaid the poꝛe man, though it be your office to remember the king of poꝛe mens ſutes and complaintes: yet it is moꝛe than youre office, to kéepe mens Billes and Supplications from the King, that he ſhall not reade them. Then the Kings Remembꝛaunceꝛ ſaide, doſt thou tell me my dutye? I will teache thée howe thou ſhalt controll thy Superioꝛs: and therewith he ſent him to pꝛiſon, commaunding him to be cloſely kepte, that none but the keeper of the pꝛiſon ſhoulde ſpeake with him.

Sioqila. Indeede that was the nexte waye, to kéepe the poꝛe man from his right, and the King from the truth: but howe did the poꝛe man then? foꝛ he coulde haue no body to tell the King of his caſe.

Omen. He did wel ynough, foꝛ the king being of a good and perfect remembꝛance, within two oꝛ thꝛée dayes after, ſaid vnto his ſaide Remembꝛaunceꝛ: why do you not deliuer me the poꝛe mans Bil oꝛ Supplication, that I gaue you to kéepe ſuch a day? foꝛſooth, ſaide he to the king, I haue loſte it: yea, ſaide the king, you are good to be a poꝛe mans Sollicitoꝛ: why did you not tel me thereof beforꝛe I did aſke you? then ſaide he, I was afraide to tel your Maieſtie of it, meaning to haue the poꝛe mã

to

to make an other, before your Grace shoulde haue knowen it. Then saide the King, why got you not the poore man to doe so? Then he said to the King, I did neuer see him since. Then said the King, the absence of the poore man, and your losing of hys Supplication cõming both so iumpe together, is not very wel to be liked. Then saide the Kings Remembrauncer, it is like that he is agrieued, with the partie y he complained of, or else I shoulde haue heard of him ere this. Then the King saide, it may be so, and it is verye like, but if the fellowe come to you, bring him to me, that I may know the cause of his complaint. And soone after the King changed his apparell, making himselfe like a Seruingmã, and went out at a priuie Postern gate, and so enquired in the prisons, what prisoners were there, and so by talking with many of them, did vnderstande of this poore man that was kept in close prison, and thereupon the King being like a Seruingman, desired the keeper of the prison that he might speake with him: nay, saide the Jaylor, you shal pardon me: what apparel hath he: saide the King: and then the keeper tolde him: which apparel the King remembred wel, whereby he perceiued it was the same man he loked for. Then saide the King, seeing you will not let me speake with him, tell me I pray you, at whose sute or commaundement doeth he lye here, that I may be suter to them for him: mary, saide the Keeper, as farre as I knowe, one of the Kings Remembrancers sent him hither: Godamercie, said the King: and nowe, seeing I can not speake with him, I pray thee be good vnto him, and I will go about to release him: and the King then departed from the prison. And as soone as the King hadde conueyed himselfe priuily into his Courte, he sente for the said poore man, that was then thus kepte in close prison (vnknowne to the Kings Remembrauncer.) And when he came before the King, he tolde the King how he was committed to prison, by the Kings Remembrauncer, and tolde him the occasion thereof: yea, said the king, if we shoulde commit poore mens causes to suche Remembrancers, and not loke to them our selues, the oppressors shoulde be remembred, and the oppressed should be forgotten: and the de-

A thing to bee marked.

fray-

frauders shoulde be defended, and the defrauded vtterly impouerished? If we shoulde winke at suche wrongs, and suffer suche officers, the pore within a while would rather lose their right than sue for their own. Then the King bad the pore man kepe himselfe close in the next Chamber, vntill he were called for.

Siuqila. If kings, princes, and rulers, shoulde searche thus narrowly, as your king doth, they shoulde finde some that they put in trust in such cases, most deceitful, whom they take to be faithfull, and troublers and hinderers of pore suters, that are appointed to ayde and helpe them. But did the kyng remember his Remembrauncer?

Omen. Yea, the king remembred him so, that ẏ Remẽbrancer did neuer forget it as long as he liued. As soone as the kyng had conueyed the poore man awaye, he sent for his sayd Remẽbrancer, and said to him: was the pore mã with you yet, whose Supplication you should haue deliuered me? I neuer saw him since, said the Remembrancer: do you not know, said the king, him against whom he complained in his Supplication? no truly, saide the Remembrauncer. Then saide the king, it seemeth thereby, that you neuer read the pore mans Supplication: are not you a fit man to be in this office, and to be a Rememberer for mens sutes, and a Solliciter in their causes? Then sayde the Remembrancer, if it like your Grace, I read it, but I haue forgot it: it liketh me wel, saide the king, that you did reade it, but it misliketh me that you forgotte it: you shall from henceforth be called the kyngs Forgetter, not the kyngs Remembrauncer. Then saide the kyng, I feare least he, against whom he came to complaine, hathe hurte him, killed him, or caste him in prison. I thinke it is not so, saide the Remembrauncer, for none I beleeue dare be so bolde to vse any in such sorte, specially that come to sue to your Maiestie. Then saide the kyng, if it shoulde be knowne, as it woulde hardely be hidde, it woulde bee more painefull than profit able to them. But if any should presume to doe so, saide the king, what were they worthye to haue? truely, saide the Remembrauncer, they are worthy in

my iudgement, to be whipped. I pray you, saide the King, tell me one thing that I shall aske you, but lye not. Doe you not knowe where the poore man is, whose Supplication I delyuered vnto you? No verily, saide he, I maruel why your Grace shoulde aske me the question: Because, saide the King, it may be, and is verye like, that he did come to you to knowe an aunsweare from me therof: if he had done so, as he did not, saide he again to the King, that maketh not that I knowe where he is, or what is become of him. Yet if he came to you, said the King, he might then tell you, that his aduersarie or oppressor hadde satisfied him or agreede with him: whiche if you should tel me, I shoulde be then satisfied, and thinke, that the mayne is safe and gone home. Then the Remembrancer saide, if I should nowe tell you anye suche thing, then I shoulde be contrary to my former tale: for I tolde your Grace, that I neuer saw him since, as I haue not indeede. Then I perceiue, saide the King, you knowe not where he is: No indeede do I not, said he. Now in deede, saide the King, I beleeue you, for he is not in prison, where you think, but he is out of prison where you know not. Then the King called for the poore fellowe, and bade him come before him. And when he was come before the King, then the King saide to his Remembrancer. Do you know this fellowe: at whiche time he saide nothing. If you be so forgetfull, saide the King, you are not meete to be a Remembrancer, especially to a King: this fellow is more meete to be a Remembrancer than you, for though you haue forgotten him, he (I thinke) doth remember you. Yea, if it please your Grace, saide the fellow, I remember him indeede, and know him too wel. It doth please me, saide the King, that thou dost remember him: but it doth displease me, that thou hast such a cause to remember him. Now say you, saide the King to the Remembrancer, can you not call this fellow yet to your remembrance? well, because you are so oblivious, here I discharge you, and you shall be my Remembrancer no more. Thoughe you remember not that this fellow required his Supplication of you, yet I trust you haue not forgotten, that you haue sent him to prison, where

he

ye shoulde haue lien still, if I had not bene a better Remembrauncer than you. I muse who gaue you authoritie to cast poore Suters in prison, that come vnto vs to complaine of their wrongs & iniuries: though you, for your pleasure commanded him into prison, I hope you will not be angrye, that I, for my pleasure commaunded him out of prison. Then the Remembrancer fel down vpon his knies before the King. To whom the King said: Ah varlet, what part hast thou to imprison this poore man, that before had greate wrong, and to seeke his vtter vndoing that was almoste vndone? Howe durst thou presume to shop hym vppe in prison to keepe him from me, whose libertie was necessarye to complaine vnto me? As long as Kings are serued with suche, the wicked shall be boldened to oppresse the poore, and the poore will be afraide to sue for their owne.

If thou hast done thus to a poore man being a Subiecte, what wouldest thou do if thou were a Soueraigne? You sayde to this poore man, you woulde teache him to controll his Superiors: nowe I saye to you, that I will teache you to imprison your Inferiors. Hast not thou obserued the wordes of Christe well, whyche wee wyth all oure indeuoure haue commaunded to be kepte: that is, Whatsoeuer yee woulde that menne shoulde doe to you, euen the same doe you to them? Wouldest thou be contente to bee caste into prison, for suing for thy right, as thou hast done to this poore man for complaining for hys due: the doing of that to him, that thou wouldest not haue him do to thee, sheweth, that thou arte no true Christian, but a Sathanist. Howe subtilly wentest thou aboute to cause me to credite thee, when thou saidst, that none durst be so bolde as to vse him so, when thou knewest that thy selfe haddest so vsed him: But whereas thou saidst, that none durst be so bold as to do it, nowe it appeareth, that thou hast done that that none durst be so bolde to do: which argueth, that thou arte the boldest of al other, to imprison poore men wrongfully. But seeing you haue bene so bolde, as to punish this poore man without a cause: thē I trust I may be so bolde, as to punish you with a cause. And firste, for y you said, they were worthy to be whipped, that sholde vse

him so: according to your owne iudgement, my iudgement is, that you shal be whipped naked. And bycause thou haste lyed thrée seuerall times to me: therefore thou shalt not speake any worde of nine moneths, that is, for euery lye thrée moneths, e shalte al that while weare on thy sléeue an H. and an L. for a Hurtefull Lyar. And for that this pore man hath bene in close prison seauen dayes at thy commaundement: now thou shalt be kepte in close prison seauen yeares, (that is, for euery day a yeare) at my commaundement. And afterwardes, during thy life, thou shalte weare on thy backe and bosome, these wordes: This was the Kings Remembrauncer, that imprisoned a pore man wrongfully, that complained of his wrong to the King. And further, I iudge and decrée, that this pore man shal quietly enioy halfe of al thy whole liuing during his life, for hys wrongfull imprisonment. And also I charge and commaund thée, vpon paine of death, that thou shalte not come at any time within seauen myles of our Court. And then the kyng rose vp and departed, and al his iudgementes were executed and performed. And euer after, the king had euery suters name written, in a little note Boke that he kepte for his owne remembraunce: that if the Remembrauncers did not bring him mens Billes or Supplications, he might call for them, and remember them himselfe.

Siuqila. This worthy and famous facte of the king, made not onely al other the kings Remembrancers after take héede, to remember to deliuer pore mens Billes and Supplications to the king, but also feared them to commit any of them to prison.

Omen. Yea surely, this the kings seuere iudgement and handling of the wicked Remembrauncer, wroughte such effecte, that neuer since any durste delaye pore mennes causes and sutes, neyther durste trouble them, for iustly complayning of anye.

Siuqila. What order haue you for suche riche men as cruelly arrest and imprison their pore decayed debtors, that are not able to pay them that they owe them.

Omen.

Omen. We nede haue no lawe nor order for suche for there are none with vs that vse their pore debters so. Haue you anye such cruel and vncharitable men with you?

Siuqila. Yes that we haue, and that no small number: and if you wil not beleeue me, if you were in our Country, you could not go at any time into any of our prisons (that are for indebted persons) but that you shoulde finde such pore decayed prisoners there.

Omen. What vncharitable men are their Creditors, that wil suffer them to lye there, being not able to pay them: by being abrod, they might in time be able to pay them, either parte or al: but by lying in prison, they bring them to pouertie, theyr wiues to penurie, and their children to miserie. Suche cruell hearted caitiffes belike meane not to haue Christ merciful vnto them at the laste daye, but make an accompte to be pinned vppe or imprisoned in the dungeon of Hel for euer. For surely, they that will not forgiue their pore brethren their smal debts, whyche they maye be able to paye: Christe wyll not forgyue them theyr greate, and wonderfull debtes, that they are neuer able to pay.

Siuqila. There are some so cruell and so vengeable wyth vs, that they had rather without any thing lette their pore debtors dye in prison, than to haue halfe their due, and to delyuer them out of prison. It was my chaunce to be in a prison one day, and I heard a pore decaied prisoner (that once was very wealthy) say with weeping teares, that he offred his Creditors all that he hadde in the worlde, wheresoeuer they coulde finde it or haue it, to release him out of prison: desiring to haue no more lefte hym but the verye shirte on hys backe, to couer hys bodye withall when he shoulde be turned out of prison: but they would not take this offer, but kepte him in prison stil. Most cruel Creditors.

Omen. Those meant not to be the children of God, but were fully determined to be the darlings of the Diuell. If that pore man had bin with vs, he shold haue bin deliuered whether they woulde or not. It is maruell, that you haue no order for suche

cruell Cut-throates, especiallye seeing the worde of God is so plentifully preached among you. It is a thing very needefull to be loked on.

Siuqila. Yes, our worthy and merciful Prince hathe appointed Commissioners for taking order in the like, whyche if they execute diligently, it will bryble the truel, and pleasure the pore. But I desire you to tell me the lawe or order that you haue in this case.

A notable order for prisoners that are not able to pay their debts in *Mauqsun*.

Omen. I will not let to doe that. The nexte Court after, that any is arrested for debt, the partie that is arrested shal be broughte before the Judge of that Courte, who, if he confesse ẏ debt, and affirme that he is not able to paye it, bringing good proofe & Certificate thereof, and the Judge being credibly and truelye certified, that his creditor is wealthye, and well able to lyue without it: then the Judge shall require and intreate the creditor to release his debtor, until he shal be able to pay him: which if the creditor refuse to do at the Judges request, then our lawe is, that the Judge shal not only haue power to release the prisoner, but also quite to discharge him of al the said debt, wherfore the creditor did sue him.

Siuqila. A worthy law: For what Christian & charitable man can, or wil loke to haue his debts of any before they are able to pay him: then what godly rich man can once craue his debts of them that are decayed and fallen into pouertie, which haue not to reliue themselues withal: therfore he that is wealthy or wel able to liue, and will not release his pore debtor out of prison, until he haue wherwithal to discharge his debt, is wel worthy to be constrayned to release his debtor, and to lose all the same debt. But what if the partie that doeth arrest his debtor, be also fallen in decay by missortune?

Omen. That being known to the Judge, thē the Judge may require him to release him out of prison. But if he deny ẏ Judges request, the Judge cannot release that prisoner, neyther yet acquit him of his debte. Yet if he wil not release his debtor, he shal some be rid out of prison.

Siuqila. Which way I pray you?

Omen.

Omen. Our Gentlemen, rich men and Merchant men with vs, are so godly and charitable, that a pore man cannot lye long in prison, but they among them wil pay his debtes. There was one with vs did owe vnto another fiue hundred poundes: and he, to whom he did owe all that mony, did lose all his goods by mischaunce: whiche fiue hundred poundes was al that the creditor had to liue on, besides he didde owe parte of the same, whereby he was constrayned (thoughe very loath) to arrest his debtor, thereby to see if his faide debtor coulde make any friendes for the payment thereof. And wythin one daye after that the partie was arrested, it was noysed abroade, that immediately, certaine charitable riche menne payde the fiue hundreth poundes he oughte, to him that imprisoned him: and also they gaue hym one hundred poundes more to helpe hym wythall. And so within two dayes after he was arrested, all his debtes were paid, he sette at libertie, and had a hundred pounds home with him besides. Do they vse the pore prisoners thus wyth you?

Siuqila. Naye soste there, they haue other néedelesse businesse that requireth lesse haste. If anye doe so wyth vs (especially so hastily and lyberally) it is more than I knowe, and I thynke, more than the prisoners féele. It may be practised when I am dead and rotten, but I feare it will not be vsed while I am aliue. Yet I am perswaded, that with vs there is more spente wickedly in a moneth, thā wil release al such pore debtors that are arrested in a yeare. Therefore, howe bewitched are they, that had rather doe euil a moneth to bring them to Hell: than to do good a whole yeare to bring thē to Heauen? If a poore prisoner should owe so much with vs, he were more like to rot in prison, than in such sort to be released out of prison. But now sir, I pray you tel me: is there any with you that make themselues Bankerupt before they néede?

Omen. Bankerupt, what mean you by that? we haue no such with vs.

Siuqila. I meane such, as get money and diuerse mens goods into their hands vpon credite, and occupy outwardly so honest-

ly,

ly, that none would thinke they would deale deceitfully. Who when they haue gotten, as they thinke, sufficiente into theyr handes, and perhappes haue foure or fiue hundred poundes more than wil pay theyr debtes, will keepe their houses priuilye, and shut their dores closely, and so will make themselues as though they were not able to pay theyr debts: wherby they will driue their creditors (perhaps some of them to their vnboing) to agree with them both vpon dayes, and for a greate deale lesse than they owe them, whiche when they haue done, wyll flaunt it abroade, and enriche themselues with other mens losses: and pehappes therby wyl make themselues worthe a thousand pounds or two, and make their creditors worth litle or nothing.

Omen. Naye, I am sure there are none suche wyth vs: and I thinke, there are none such among them that professe Christ.

Siuqila. I would there were not, but I fear there are too many such.

A good law in *Mauqsun* for such as make themselues Bākerupts without neede.

Omen. If suche a one were with vs, his keeping of the house would not serue hym, for I tolde you before, if any be not able to pay his debts, if he declare and proue the same to the Judge, the Judge will require his creditors to beare wyth hym vntill he be able to pay them: and then, if the Judge cannot entreate them so to doe, the Judge hathe power to acquitte them of their debtes, excepte in suche cases as is before mentioned: wherefore they neede not keepe them from theyr creditors in theyr houses, nor otherwise absente themselues. But if one in suche case be able to paye his debtes, and faine himselfe vnable, and make himself Bankerupt without neede, and be proued (which our Judges woulde some finde out) the Judges shall compell hym presentlye to paye euerye manne hys due; and if he haue sufficient left to liue on (as the Judge shall thinke) besides hys debts, then al his debts shall be equally giuen among the poore decayed men of the towne where he dwelleth: and if euer after he stande in neede, or woulde borrowe any money, no man shall lend him any, for if they do, he shal neuer pay it to them a-

gaine,

gaine, but it shall be paide to the Kings vse at the dayes of paiment.

Siuqila. I woulde they that make themselues Bankerupts with vs before they neede, and to hurte theyr honest creditors, were handled in this sorte: then honest men woulde be more willing to lend, and the craftie would not be so desirous to borrowe. You tolde me at the firste of an vnthankeful sonne that woulde not knowe his owne Father, that the king worthilye handled according to his desertes: Nowe I praye you tell me, howe doe mens sonnes commonly vse their decayed Parentes with you?

Omen. If Parentes be decayed with vs, theyr chyldren are so religious to God, and so louing to their Parentes, that with all their power they will helpe and ayde them: and their children will striue among themselues who shall helpe them firste. And for confyrmation thereof I will tell you one rare example.

Siuqila. I beseech you do so, for I much delight to heare them, they are so straunge.

Omen. There was an auntient man with vs that was verye wealthie, whose whole substaunce was in his house: for that he had a rich Shop verye ful of wares, who had little owing him, and he ought as little himselfe. The man had but one Sonne, whome he broughte vppe verye wel in learning, whereby he came to be very wealthye, and mighte dispende at the leaste a hundreth poundes a yeare. He hadde an Office besides, that was asmuch worth or more to him, who was so godly and vertuous that God did marueilously blesse him: & he dwelt from his father aboue an hundred myles at the leaste. It chaunced through negligence of a seruant, that his house was burned, and al that was in it, which was all the goodes he had: so that he had scant a coate left to put on his backe. Which gret mischaunce and losse his neighbours bewayled: but presentlye his godly and charitable neighbours did not only comfort hym, but also brought him money, clothes, houshold stuffe, and suche other necessaries in great abundance, which he vtterly refused.

An excellent example of a louing sonne to his father.

& in no wise would haue them, saying: I thank you most hartily, good christian & charitable neighbors, I wil not burthen you with any thing, for, though God, to try me wythal, hath sodenly impouerished me, as he did Iob: yet I truste he will prepare for me, (thoughe not so muche) as he didde for Iob. I haue a Sonne that GOD of hys goodnesse hathe blessed wyth sufficient wealth, whom I haue brought vp as a Father shold bring vp his childe, which I hope, wil vse me as a child shoulde vse his father. And as you haue bene readie to helpe me in this great extremitie, so if anye of you shoulde néede, I to my power wyll be ready to relieue your necessitie: and then he toke hys leaue of his neyghbours, with simple clothes, sufficient to kepe hym from the colde, and so he wente forewarde towardes his Sonne.

Siuqila. I hope he vsed not hys father when he came to him, as he that was of the Kings counsayle, that woulde not knowe his Father.

Omen. No, he vsed him a little better than so, as you shall perceyue by the Sequele. This auntient man though it were paineful vnto him, at last came to his Sonnes house, where he founde the doores shutte: bycause it was something darke and within ẏ Euening: and through his knocking one of his Sons seruaunts came to the dore, whyche when he had opened, hée asked the olde man what he woulde haue, and with whom hée woulde speake: who aunswered againe, I woulde very gladlye speak with your maister: my master, said he, is now at supper, therefore he is not at leasure to speake with you. I praye you tell him (saide the olde man,) that here is a poore man come to speake wyth hym from hys father, and then I thinke hē wil either come or sende for me. And then he went to his maister and sayde, sir there is a poore olde man at the doore, that would fain speake with you, he saith he is come from your father: byd him come in, said his master, that he maye Suppe wyth me, and after Supper I wil talke with him. Then the old man hys Father came into the Parlour, where his sonne was at Supper, whom as soone as his sonne sawe, he knewe hym, wherewith

he rose out of his chaire, and kneeled downe, and asked his father blessing: whereat his Father could not refraine from weeping: then saide he, father I beseeche you weepe not but reioyce, with me your onlye sonne, the sight of you reioyceth me more than any treasure on the Earth. I thoughte sonne, saide he, you would not haue knowne me in this coate: we ought, sayde hys son, to know the garmente by the person, not the person by the garment: therfore though your cote be chaunged, your countenance is not chaunged. Oh son said his father, not long since I was welthy and able to help my friends: but now I am so pore that I am not able to helpe my self, and then he told him what mischaunce he had. Wel father said his son be patient, & thank God for al: but where you say, that you are so pore that you are not able to help your self: that I truste will proue shortlye not to be so. With that, his son fel vpon his knees, and desired his Father to graunt him one thing that he would require at his hãd. Alas sonne saide his father I am not able to graunte you anye thing: father saide his sonne, that that I would aske of you you are eallily able to graunte, therefore I wil not leaue kneelyng vnto you, vntil you haue graunted me my petition. Then saide his father, rise vp son, and kneele no more, for I will graunte it you, seeing you say I may eallye doe it. Then saide his sonne, from this time forwarde I giue you freelye all my goodes and Landes, that I haue in the World, and that you shal possesse and enioy them for your own, and that it shal be at your choice to giue and to bestowe them where you liste. Which when hys father heard, he was astonied. Sonne said he, that is too muche for me, a small portion thereof shal serue my turne: father saide his sonne, I truste you will not go from your grant, thus it muste be, it shal be none otherwise. Wel cõ, seeing ther is no remedy, I will take it vpon me, but if I had thoughte that this would haue bene your requeste, I would not haue graunted to performe it. Then his sonne made freshe and fine clothes to be putte on hym, and a faire Gowne vpon his backe, and did place him in his chayre at the vpper ende of the Table, saying, oh father howe do I reioice to see you maister of this house, you said euen

Few sons wil aske suche boones of their fathers.

now that you were so poze, that you were not able to help your selfe, but now that is not so, for I am sure that you haue ynough for your selfe and your friende. And his sonne desired the Gentlemen that wer with him at Supper, to make much of hys father, and so they did.

Siuqila. Howe did the Gentlemans wife like of this liberall gift, that hir husband gaue to his Father: did she not frowne at it I pray you?

Omen. As she was very glad of hir husbandes fathers comming (though he were poze and beggarly) so she was most ioyfull, when she sawe that hir husbande had giuen his father that that he did.

Marke this.

Siuqila. Many Gentlewomen with vs would haue frowned on their husbands halfe a yere after (perhaps as lõg as they had liued) if they should haue entertayned their poze father in thys order, and giuen their father in law such a liberal gift. I will not say, but that there be many with vs, that vse their fathers reuerẽtly, and do relieue them wel in their necessitie: but I neuer heard of any, (and I feare I neuer shal, but of this one that dwelt in the Country of *Manqsun*) that thus vsed their father, either in pouertie or prosperitie. I perceiue the children wyth you, do maruellously obey, loue, and help theyr parents. Do the seruauntes also reuerentlye behaue themselues to theyr maisters, that brought them vp, and succour them if they come to pouertie?

Few seruants do so.

Omen. You may be most sure they do. If a man shoulde fal in decay with vs, that hath brought vp Prentises or seruants, if any of those seruaunts be then wealthy or able to help them, as soone as they heare that their saide maister is decayed, well is he that first may helpe and relieue him: yea they are so earnest in helping their decayed maisters, that one hathe bene at great contention with another therfore, and haue gone to the law about it.

Siuqila. I haue liued a good while, yet I neuer heard, that any with vs went to the law about anye suche matter. Can you shewe me any example therof?

Omen.

Omen. Yea that I can a hundreth, but one shal suffice, whi-
che I meane to tel you. There was a verye riche occupyer or
rather a Merchant with vs, that had brought vp diuers Pren-
tices, whereof especially two of them, were not onely diligent
and obedient, whilest they dwelt with him, but waxed verye
riche after they begamne to trade for themselues. It chaunced
after, that their said Maister (through great losses on the Sea,
and through euil Creditors) was maruellously decayed and
brought to great pouertie, who escaping the Sea very hardly,
came home, and thinking then to giue ouer and to meddle no
more with suche worldly affaires (not shewing outwardly the
bare case he was in) sodainely sold al that he had, and payd all
his debts therewith, which being paide, there was nothing re-
mained for him to liue on: and he solde hys house also to paye
his debts withall, wherein he had not paste a moneths respite
to dwel: whose bare case these two seruants that were so riche
vnderstoode wel ynough, whereof one of them wente in a mor-
ning vnto him, and said thus: sir, I vnderstand that you are in
more wante than you make shewe of, I haue learned that you
haue like a good man paide al your debts, notwithstanding the
great losses you haue had of late, whereby you haue lefte your
selfe little or nothing to liue on. Besides that, you haue solde
your house you dwell in. And seeing it is so, I am ready to bee-
stowe halfe the goods I haue on you, which I hope is so much,
as will make you occupy freshly againe. You were my good
Maister, and brought me vp, in this riche trade that I now vse,
whereas if you had not shewed me, learned me, and other
wayes helped me, I couldenot haue gained this I haue gotte.
Besides that, you of your goodnesse gaue me an hundreth poun-
des to begin withall, whiche in the meane season, to helpe you
in your neede, lo, I haue brought you. To whome his Maister
saide, I thanke you for your good will, but I will neither take
halfe your goods, which most curteously you haue offred me, nei-
ther the hundreth pounds that you nowe proffer me. For the
trueth is so, I am fully bente and determined, (from whyche I
wil not be perswaded) to giue my selfe to prayer and a quiet li-

uing, so that I will not from henceforth trouble my selfe with any worldlye trade. Then, sir saide he, bycause you are thus bent, I wil perswade you no more to the contrarye, but seeyng you haue refused my firste offer, I moste hartily desire you to take my second proffer, whiche is, as long as you liue to take your bourding, lodging, and finding in my house: and of thys one thing I assure you, you shall fare no worse than my selfe, nor lye no worse than my selfe. Then saide the decayed Merchant man, God wil blesse and prosper suche as you, that haue such care of your Maisters that brought you vp: I thanke you for your gentle offer, it may be that I wil take it, but as yet I wil not certainely promise you. Seing you will not, saide hys seruant, at this time graunt me, I beseech you yet promise me none (that before I speake with you againe) none other herein preuent me. That I wil, saide the decayed Merchaunt. And so they departed.

Siuqila. It wil be a good while ere a decayed Maister with vs haue suche an offer at any of his seruantes handes. It was maruell if his other enriched seruant did not come to hym and offer him the like?

Omen. Indeede the nexte day after his other seruante came to hym as you iudged, and offered to him as muche or more, whome he thanked hartily for his gentlenesse, but at that time he would not promise him to take his finding and lodging of him: sir, saide he, if it please you to promise me nowe to take your horde, your lodging, and apparell of me during your life, I will giue you besides euery weeke halfe a Crowne in youre purse, to spende or doe therewith what you lisse, whiche you shall haue also as long as you liue. I am muche beholden to you, sayde the decayed Merchante man, for this your great curtesie: I haue not a little cause to reioice that I haue brought vp such a seruant, but I praye you to pardon me, for as yet I cannot promise you: seeing you will not doe that, saide he, I pray you graunte mee that none other shall allure you from me before you tel me of it, whereat the decayed Merchante stayed a little, remembring his promise to the other: you needs not stay

at

at this saide the seruaunte, therefore I beseeche you let me craue so muche at your handes: I am content saith he, I will not promise to be with any before I haue tolde you thereof. And when he had that answeare of him, he toke then his leaue of him.

Sinqila A man would haue thought if he had not known the matter, that they had sued for some great commoditie to themselues, they were so importunate: but I wold faine know who got him at the laste.

Omen. If you wil giue eare a little you shal knowe. Within two or three days after, he that was first with him came to him againe, & was very earnest in hand with him to grant him his request. To whom the decayed Merchantmã said, I wold fain promise you, but I am bound that as yet I cãnot: how are you bound said he? I may not promise you, said his Maister, before I haue told another thereof. I beseeche you tel me, who is that, said his seruant: seing you wil needs know, said his Maister, it is suche a one your neighbor, that was once my seruant as you wer. Thẽ I perceiue, said he, that he wold haue you with him: yea indeed would he, said his Maister. Well sir, said he, I truste you wil not be with him, and refuse me: though perhaps he be somthing more able than I, yet I trust he shal not find nor vse you better than I. Well saide the decayed Merchaunte man, I knowe not what I may doe, I meane to take one of youre offers, because you were my faithful seruantes, but hastily to do it I am muche in doubte; for that thereby I shoulde displease the one of you: then saide his seruant, for as muche as you cannot promise me at this time; I beseech you yet to do thus much for me, as to promise none other these 15. days following. This I am content to graunt you, saide his Maister, wherof assure youre selfe. And then for that time they both departed. The next day following, this same mannes that had his graunte for tenne daies, got out a Processe, and caused it to be serued on the other that was his fellow, and seruãt to the said decayed Merchante, whereby he was to appeare before the Judge the nexte day following, who marueiled what matter he coulde haue against him, whereupon he appeared before the Judge, at which

time

time the Plaintiffe was there also. And then the Plaintiffe saide: my Lord, such a man was my Maister, whome I founde very good vnto me, and whom I am bounde to loue and obey as long as I liue: who though he was once very rich and welthy, is now by mishap fallen in decay, which as soone as I vnderstode, I went vnto him, and proffered him of my goodes to helpe him withal as I thought good: but he refused it, and in no wise would haue it, saying, that he would giue ouer toyling in the world, and gyue himselfe to quietnesse and prayer. Then I offred him meat, drinke, cloth, lodging, and all other necessaries during his life, whiche he thanked me for, but he would not then promise to take my offer: but this man (whom I haue caused to appeare before you) hath since gone about to prevent me, and would allure him out of my handes, to be with hym. This my Lorde is the very matter that I haue againste hym. This is a very strange and rare sute, saide the Judge, how say you, saide the Judge, to the other? haue you practised to get this his decayed Maister from him, and to be with you at youre finding? no, my Lorde, said he, I neuer went about to allure him from him, for I protest before your Honor, that I neuer knew that this man was desirous, or went about to haue him, before he himselfe nowe tolde it. Therfore therein he burtheneth me wrong: mary I must néedes confesse, that I haue offered hym both my goodes, which he hath refused, and his meate, drincke, clothing and lodging, and all other necessaries belonging to him during his life, as this man hathe done: whiche to dos, I haue as great cause as he hath, for I was his seruaunt as well as he, and therefore I hope I haue not deserued to be euill spoken of, for releeuing my good Maister in his necessitie, for all that I haue, I haue got (thorow) his bringing of me vp, and by the trade that he taught me, therefore next vnder God, I am most bounde to him. Wherefore my Lord, al this being truth that I haue told, I trust I haue neither offended this man nor any other. I muste néedes say this, said the Judge, that he was both a very good Maister to you, and you shewe your selues as moste true and faithfull seruaunte to him: no doubt God hath,

A strange kind of pleading.

dant, my Lorde, I beseech you consider, that I was my Mai-
sters seruaunte before he was: yea my Lorde, said the Plain-
tiffe, but I was his seruante longer than he was, and also I
thinke my Maister did more for me, than for him, for he gaue
me an hundreth pounds at my firste setting vppe, for my selfe,
therefore I am more bound to do for him than he: yea but, saide
the Defendant, my good Maister was bound for me, for 500. l.
in wares, which I borrowed at my beginning, and gaue me
also, 100. Marks in mony, whiche was my chiefe making: and
therefore he did more for me than he did for you, wherefore I
am more bounde to doe for him. Then saide the Plaintiffe, I
haue offered to find him as long as he liueth, and to fare, goe,
nor lye, no worse than my selfe: so haue I done, saide the De-
fendant, and I wil keepe him as wel as you for your life. Be-
sides that (my Lorde) I haue offered to giue him weekely half
a Crowne as long as he liueth, to put in his purse, to spende or
vse as he listeth. Then saide the Plaintiffe, I will giue him a
Crowne to put in his purse weekly as long as he liueth, and let
him do withall what he list. I wil giue him a Noble, saide the
Defendant, rather than I wil lose the company of my Maister
for money. No more, said the Judge: do you offer this of sight
that you haue one to the other? or for zeale and good will you
beare to your Maister? Then saide the Plaintiffe, I owe this
man the Defendant no euill will in al the weelde: but I offer
this to my good Maister of pure zeale and loue to my Maister.
And I, saide the Defendant, do owe this man that hath caused
me here to appeare, no manner of mallice: but this that I haue
proffered to my Maister, is onely of Christian charity and pure
loue to my Maister. Wel, saide the Judge, for that this youre
louing Maister is very willing to be with one of you, and both
of you are willing to haue him, I will knit vppe the matter in
briefe. But firste tell me, howe far doth one of you dwel from
an other? forsaeth, said they, we dwel within foure or fiue hou-
ses one of an other. Is there neuer a preatie house betweene
you that is emptie or to lette? Yes, my Lord, saide the Plain-
tiffe, a friend of mine hath one almoste betweene vs bothe. To

whom

whom the Judge said: wil he not let it, thinke you? Yes I am sure, saide he, to whome I list. Then I doe awarde, saide the Judge, that both you shall hire the same for him to dwel in, and shall pay the rent therefore equally, and you shall furnishe his house with al things necessary for him, and he shal be at meate and meale with one of you one weeke, and with the other an other weeke, and you shall find him clothes necessary for him equally betweene you, and when he listeth to dine or suppe at home, you shall send him victuals, as doth appertaine for him. And moreouer, bicause you haue offered it him, you shall giue him weekely, as your turne commeth, a Crown, to vse & spend as he listeth, and at this you shal do as long as he liueth, and if either of you dis before him, then the other that shal be aliue, shall do at all the charges for finding him, as the one of you before desired. Sinth whiche judgement the decayed Merchaunt is as well liued, the Plaintiffe and Defendant bothe wel pleased, and the Judge therefore of euery one praised.

Siuqila. I neuer knowe of any that wente to law for such a matter, I haue heard of some that haue arrested their Spaisters that brought them up, and that taught them their trade to syue by, yea, and perhappes rather vppon a pretended malice, than vppon any good occasion? Sir, I am verye desirous to knowe whether you haue many prisoners with you or not?

Fewe prisoners in *Mauqsun*.

Omen. We haue very fewe or none, for it is a verye harde matter to finde with us any traytors, murtherers, or fellons, they feare God so muche, obey their Prince so duetifully, and loue one an other so wel. And if any be imprisoned, it is decayed debtors (not wicked doers) that through misfortune are impouerished, who can not long be imprisoned, as before I mentioned.

Siuqila. Indeede, as you say, you haue the charitablest people with you, for helping of pore prisoners, and for paying of theyr debts that euer I hearde.

Omen. I wil tel you of as strange are leasing of a prisoner, as hathe bene in your country I beleeue, if you wil be contente to heare it.

A strange example of one that went to the lawe, about the releasing of a prisoner.

Siuqila. Yes that I wil with al my heart.

Omen. It is a very common thing with vs, for men to visite the prisons, and to vnderstande the cause of their imprisonment, wherby according to their abilitie they may find means to release them.

Siuqila. It is not so common with you, but it is as rare with vs.

A strange example of one that went to the lawe, about the releasing of a prisoner.

Omen. And on a certaine day, it was two mens chances to méete at one time at one prison, to visite what prisoners were there; and the kéeper answered them, that then there was but onely one in prison, which when they heard, they earnestly desired the Keeper, that they might speake with him. You shall with a good wil, saide he. And so they bothe went vnto the prisoner, whome they asked, how long he had bin there, the prisoner saide, I haue bene here yet scant a whole daye: wherefore do you lye here, said the one of them, forsoth, saide he, for debt, and that is twentie pounds, which I am not able to pay, yet I was once within this twelnemoneth worth an hundred poundes, and al my debts paid: but through Gods good providence, not by mine owne negligence, I am now not worth a groote: wherefore I thanke him as much, as though I were as rich as I was before. What is he, (sayd one of the charitable men) that kéepeth you in prison? a very honest man, saide he, who through necessitie is vrged to doe it, in hope therby to get some of my friendes to paye him, thereby to release mée. Done you anye friendes or kinsfolkes that dwell nighe here, saide one of them, or that knoweth of youre imprisonment? No truely, said ye prisoner, but within a hundreth miles I haue such friendes, I hope that woulde quickely release me, if they knew of it. Well, sayde the one of them, if youre friendes were here, they shoulde not néede to trouble themselues aboute the deliuering of you, for I will paye youre debt, and release you out of prison: therefore tell me hys name, and where he dwelleth, to whome you owe the money, for I wil not dine before I haue paid him thy debte, that he maye release thée. On saide the other, you shal not pay his debt, for I wil paye it for hym:

leafe such as were there, ỳ were not able to releafe the

as much as you are both willing, to shew a gret

cour him withall, for that I vnderstand he hath

A stranger-
ample of three
Gentlewomen

it is Too good to be true Truly your customes are so commen-

Omen.

A strange example of three Gentlewomen

selfe withal before we begin, the Iudge will not be partial, but Iudge vprightly. Then sayde one of the other Gentlewomen, I trust you will not be angry with me, for going to the lawe with you in this case: neyther with me I hope, sayde the other Gentlewoman: no saide she I will owe you neuer the more euil will, for if one may be angry and sin not, then we may go to the law and hate not.

Siuqila. Such a matter by the law I beleeue was neuer tried in our countrey: but did the other Gentlewomen sue hir for this poore child, I pray you tel me.

Omen. Yea in deede did they.

Siuqila. It had bin reason, that first they shold haue askt their husbands leaue therein.

Omen. They that haue no husbands, néede aske no leaue of their husbands: they were all three widowes.

Siuqila. Perhappes they had no children of their owne, and that made them the more desirous to bring vp this poore founding.

Omen. Perhappes that would haue bene a meane to make your Gentlewomē to haue done so. But I assure you, fiue children were the fewest that any of them had. The next daye (because they would not prolong time) the other two seuerallye by proctelle, summoned this Gentlewoman that had the childe, to appeare before the Iudge the next day after: who appeared accordingly, against whō they had put in their bils of complaint, wherein eache declared for themselues as wel as they could. Whose bils when the Iudge had wel perused, he saide, surelye this our countrey of *Mauqsun* hath suche sutes in the Law, as I thinke no countrey hath besides: I pray you Gentlewomen saide he, do you sue this Gentlewoman of spite and disdaine that she keepeth the childe from you, or of a Christian and charitable loue that you haue to do suche a godly deede? Truely, sayde the one of them, I do it only of Christian charitie: and the other sayde, I do it of pure loue that I owe to the poore member of my maister Christ. We do it not for want of childrē, for we both haue good store of children of our own. And so haue I also, saide

the that had the child, whereforo my desire is, only to kepe it for the loue that I owe to God, and for the zeale I beare vnto the poore friendlesse childe. Well, saide the Iudge, I perceiue you claime the poore childe by your first coming to it, and by taking it into your possession, which is a good point for you to plead by, seing neither of them before had any title in the childe. My Lord, said she, I hope it will rather help than hinder me: for the truth is, I was so earnestly affectioned to haue the child, that I did run with al the indeuor I could: whereby it was my good hap first to take hold of it, and so I take it, and since I haue kept it. It appeareth, saide the Iudge, that you were desirous of it, or else you would not haue run with such a good will: and then the Iudge saide to one of the other Gentlewomen, you claime to haue title in the childe, for that you were the first of the three that began to run towards the child: it seemeth, that you were desirous to haue the child, or else you would not haue prealled to haue run first of al towards it: But for that this Gentlewoman was behind you, and then did out-runne you, being much greater than either of you, whereby she was the more vnable to run, which in euery mans iudgement, should rather haue made hir come behind, though she had bin before, than to come before, being behind: therefore I muste needes gather, though you were very desirous to haue the child, yet she was most earnest to haue it, for that she toke the moste paine therein, in that she did out-runne you bothe, whereas there was greate odds that both you should haue out run hir. And whereas you (saide the Iudge to the thirde Gentlewoman) do claime the childe by first seeing of it, that maketh more against you than with you: for you had such aduantage by first seeing of it, that thereby you might haue bene a good way before either of them: and for that you are most slender of the three, and therefore more apt to run, you must needes haue bene first of al at the childe, if your desire to haue it, had bene as earnest as your pretence is greate: for you running before they knewe, must needs be at the childe before they coulde. And moreouer, your comming lagge or behinde them both, your seeing it first, and slender making consi-

Such cases are not common.

Marke the wordes of the Iudge.

dered,

pored, sheweth manifestlye, that you ranne rather for compa-
nye, than for the Childe, or to gette you good credite by run-
ning, which you might haue lost by tarying. These are reaso-
nable coniectures, yet there maye be priuie impediments that
I knowe not of. Wherefore Gentlewomen, as I feare I can
not please you all, so I would be loath to displease anye of you.
I truste none of you woulde haue me to deuide the Chylde a-
mong you, as the Harlot that was not the righte mother,
woulde haue hadde King Salomon to doe: for your desire is, to
haue it to preserue it aliue, but ỹ wicked Harlot for spite would
haue hadde it killed. Yea my Lorde sayde they, we desire to
haue it nourished not spoyled, and fostered not famished. Then
said the Judge, coulde you finde no bodye nye it? I muse how
it came there: my Lord sayd she that had the Childe, this mor-
ning earlye I sente two of my men to search the fieldes, and
not farre from the place where ye founde the Childe, they espi-
ed where a poore woman was dead, but of what disease I knowe
not, she was not killed, for there was neither wound nor stroke
to be found on hir, which poore woman was the very mother of
this childe that I haue, for they tryed that, not only at the nerte
towne, but also that she had two yong children more, whyche
woman was a widowe. So that those hir two children haue
neuer a father to releeue them. Where are the two childre sayd
the Judge? forsoth, sayde the Gentlewoman, they be in that
towne, my men knowe where they be, for they did see them:
what became of the deade woman, saide the Judge? the men of
the same towne where she dwelled caused hir to be broughte
thyther, and finding that she dyed of Gods visitation, they bu-
ried hir. Wel sayde the Judge: God hath so wrought, that wher
perhaps I shoulde haue displeased some of you, nowe I hope I
shall please you all: therefore this is my Iudgement: you Gen-
tlewoman that toke suche paynes in running, wherby you first
toke holde of the Childe, shall haue the same Childe to keepe,
according to your desire, whiche I truste you will bring vp, as
you wil do your own. And for ỹ both you so fain wold haue had
the Child, you shall haue the other two children betweene you,

that is, either of you one: And thus you three riche Widowes, shall keepe three Children of one poore Widowe. Now saye you, said the Iudge, are you pleased herewith? yea my Lord, sayde they, and we reioyce at your wise and godly iudgement: Howe say you, Siuqila: do Gentlewomen vse to sue at the Law in this order with you?

Siuqila. No, nor I thynke in few places else, it is possible if three Gentlewomen with vs had found a fine little Puppie, or a pretie Spaniel, it may be y they would haue gone to the law one w another rather for y, than for a poore motherles or frendelesse Child. I trust our Courts will not be cumbred with suche causes, nor our Iudges troubled with any such sutes. Tell me I pray you sir, what giftes with you, procure the greteſt frendship, or get the greateſt reward?

Omen. Fortie Bookes.

What giftes are beſt accepted in *Mangſun.*

Siuqila. And what next that?

Omen. Bookes.

Siuqila And what next that?

Omen. Bookes.

Siuqila. Here is nothyng with you but Bookes: as thoughe nothyng requyreth Friendshippe or Rewardes but Bookes.

Omen. Yes many giftes beside Bookes, procure and deserue rewards, & frendship with vs, but Bookes are the chiefeſt of all other: for they are such scholemaisters as do teach al Sciences and knowledge especially to ripe and pregnāt wits, without any wages or rewards.

Siuqila. What meante you to name Bookes three on a row?

Omen. Marrye I wyll tell you: they that inuente and set forth diuine Bookes to perſwade men from sinne, to allure them to godlynesse, to trayne them to truth, to win them to obedience and to leade them to the endlesse life: they I saye, that giue such giftes, making their gifts themselues, haue of al other with vs, y moſt friendship & the greateſt rewards therof.

And

And they ỹ deuise & frame bookes, that teach good gouernment, politike orders, and cõmõ commodities for a common welth: liuth with vs as giue suche giftes of their owne making, finde greate friendshipps and the nexte rewardes to the other. And they that inuent and make Bookes, that teache honest trades, that explaine learned sciences, and that open at large necessary knowledge, such as present any suche giftes of their owne inuention, acquire next fauor and friendship to the other, besides sufficient rewardes correspondent to the gift.

Siuqila. These giftes that procure the most friendship, and the greatest rewardes with you, I beleue obtaine the leaste friendship, and the leaste rewards with vs: and those that are most esteemed and gratified with vs, are leaste regarded and rewarded with you. But how are such Bookes esteemed of you after they be published?

Omen. Marueilously, they reade them throughly, they perule them aduisedly, and they practise them diligently: do they not so with you?

Siuqila. Some do so I am sure, but the most do not so I am certaine.

Omen. Do not many buy Bookes with you?

Siuqila. Yes truely that they do.

Omen. Then it is no doubt, but that they doe reade those Bookes they buy.

Siuqila. Nay, nor euery one readeth not the Bookes that are giuen them.

Omen. If they do not reade them throughly, to what end do they buy them?

Siuqila. Many are so fantasticall with vs, that they buy the for the newnesse of the Booke, not for the goodnesse of the worke. For some, if they haue not a Booke, be it neuer so good almost, before any other see it, or haue it, he refuseth to reade it, and maketh no accompt of it: tushe, saith he, that Booke is stale, as though no Booke is good but whyle it is newe. And also a great sorte with vs, seldome or neuer reade Bookes thoroughlye and aduisedly, vnleste they be in suche places, that almoste they can

haue no other exercise, as such as are in prison, swayters in the Court and other places, and such as trauel on the water, where many heare and reade that in good Bookes, that otherwise they shoulde neuer reade nor heare.

Omen. Truly, they are not of my minde, if I shoulde buy a Booke, I would surely reade that Booke. As one can not well iudge of a Booke before he reade it, so we ought to reade it thoroughly before we iudge it. And as some haue a better opinion in an vnread Booke, than it doeth deserue: so some vnread Bookes doe deserue a better opinion, than many haue in them. Therefore it is good to reade Bookes, for if an euill man reade a good Booke, he may be the better: and if a good man reade an euill Booke, he will not be the worse. But we are sure of one thing with vs, euill Bookes cannot infecte vs, for we haue not an euil Booke in al our Countrie.

Siuqila. And if some might haue their willes, they woulde not suffer a godly Booke in all our Countrey. Well sir, if you were as much tyred with talking, as I am hungry with harkning, you woulde tarrye no longer to answeare me: but now for that I haue no more to aske you, but am satisfied in all thinges, as my heart doth desire: therefore I will trouble you no more: Assuring you, that for godlye lawes, politike orders, righteous Rulers, mercifull Magistrates, iust Iudges, louing Lawyers, pitifull Phisitions, zealous Husbandes, obedient Wiues, duetifull Children, trustie Seruauntes, good Landlordes, honest Tenants, curteous Gentlemen, vertuous Gentlewomen, charitable Neighbours, and faithfull Subiectes, your Countrey of *Mauq'un* exceedeth all the Countreys in the World. You haue ledde them such a daunce, that in al things I am sure they will not follow you in haste.

Omen. I would you were as sure that they would followe vs in godnesse, as I am sure we will not folowe them in euilnesse: though I am in doubt that few wil practise our doungs, yet I beleeue that you wil declare to many our doungs.

Siuqila. Be sure of that, I may trauel where I liste, and goe where I will, but sure I am that I shall neuer come into anye

Country

Countrey, where al things are in such order as they are with you.

Omen. Many a Countrey may be godly gouerned, politikely ordered, with good lawes furnished, and with obedient Subiectes inhabited, and yet farre vnlike ours in all pointes. Well they may follow vs if they wil, but they shal not go before vs if they woulde.

Siuqila. If they ment to followe you, as I feare they do not, they woulde come so far behinde, that I am out of doubte they shoulde neuer ouertake you. Though my iorney home wil be something grieuous vnto me, yet the knowledge of the worthy orders of your Country, maketh me very ioyful: but there is no remedie, if I intende to come home, I muste set forward and begin to go home. Therefore nowe I wil take my leaue of you, moste humbly thanking you, for the paines you haue taken for the vnfolding vnto me your marueilous orders, and youre moste Christian conditions.

Omen. I woulde your long iorney were no more painefull to you, than the discourse of our Countrey hath bene trouble to me. The God of al goodnesse guide you in your trauel.

Siuqila. I doubt not but he wil: for he wil defend them from dangers that truste truly to him: In whom is all my truste, and in Iesus Christe, whose Kingdome God grant we may all inherite. AMEN.

FINIS.